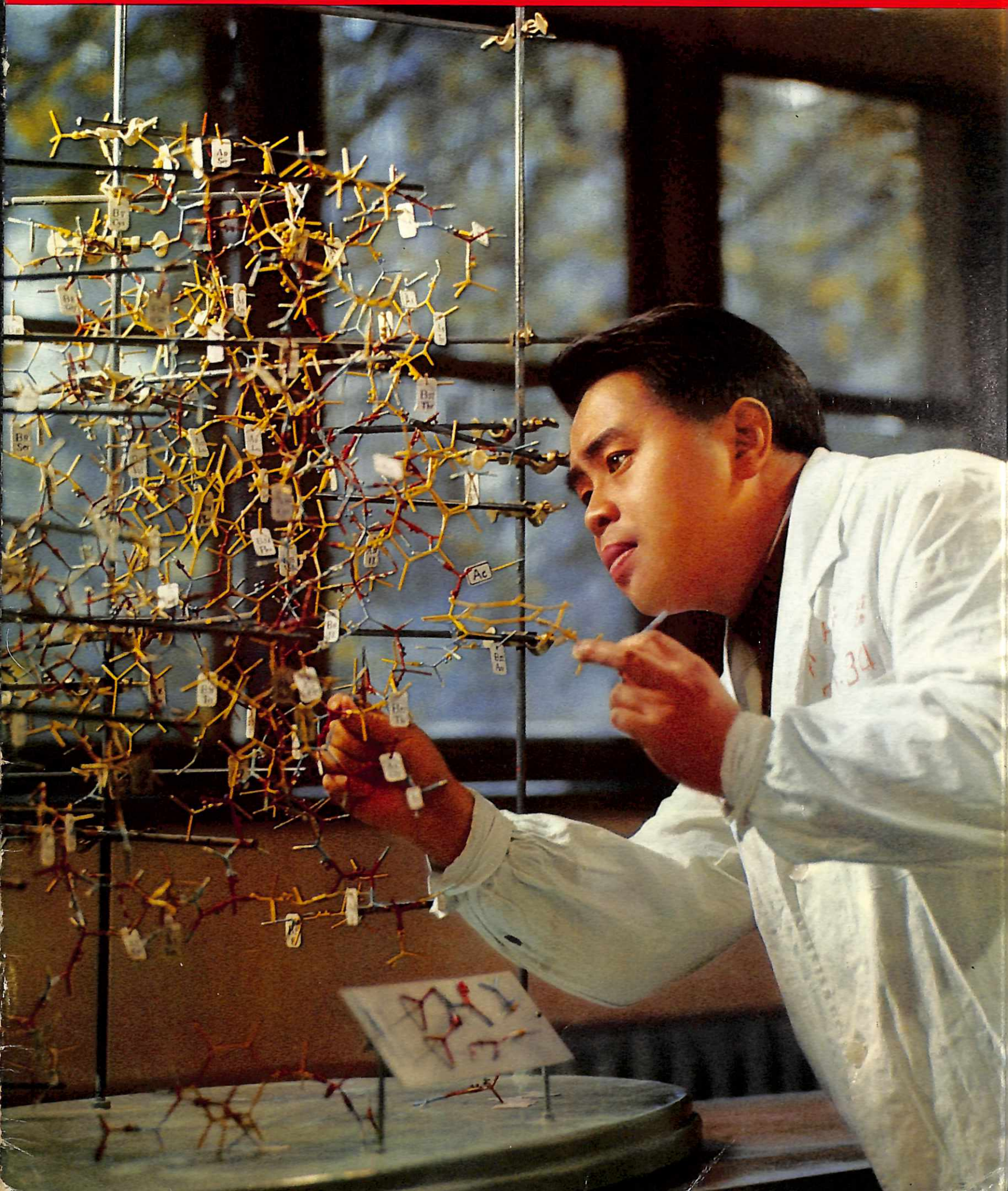


# China Reconstructs

VOL. XXI NO. 1

JANUARY 1972





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PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,  
ARABIC AND RUSSIAN BY THE CHINA WELFARE  
INSTITUTE (SOONG CHING LING, CHAIRMAN)



## COVER PICTURES:

Front: A researcher of the Chinese Academy of Sciences constructs a model showing the spatial structure of insulin, based on analysis of an electron density map (see story on p. 38).

Inside front: A new oilfield in Chinghai province.

Back: A view of the Ichun forest area in the Lesser Khingan Mountains in north-east China (see story on p. 28).

Inside back: Wheat harvest at the Pei-an County State Farm, Heilungkiang province.

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**Editorial Office:** Wai Wen Building, Peking (37), China.  
**Cable:** "CHIRECON" Peking. **General Distributor:**  
GUOZI SHUDIAN, P.O. Box 399, Peking, China.

# The Beginning of a N

Soang Ching Cing

THE announced visit of the U.S. President to Peking has aroused excitement throughout the entire world. During the Korean War he urged the bombing of China, but now he is ready to open a dialogue with the Chinese leaders. A year before his election President Nixon asserted in an article: "Any American policy toward Asia must come urgently to grips with the reality of China." The reality of China during the past twenty years has brought about his new realization, and this must be true for many others. What then is the reality of China?

In brief it is this: During the past twenty-two years the Chinese Communist Party, a party whose deeds are true to its words, has led the people of China in building up a socialist state worthy of the name of People's Republic; moreover, the Chinese people are now fighting shoulder-to-shoulder with the other peoples abroad — we are supporting each other in heroic efforts to bring about peace and prosperity. A new era, the era of the people, is being initiated.

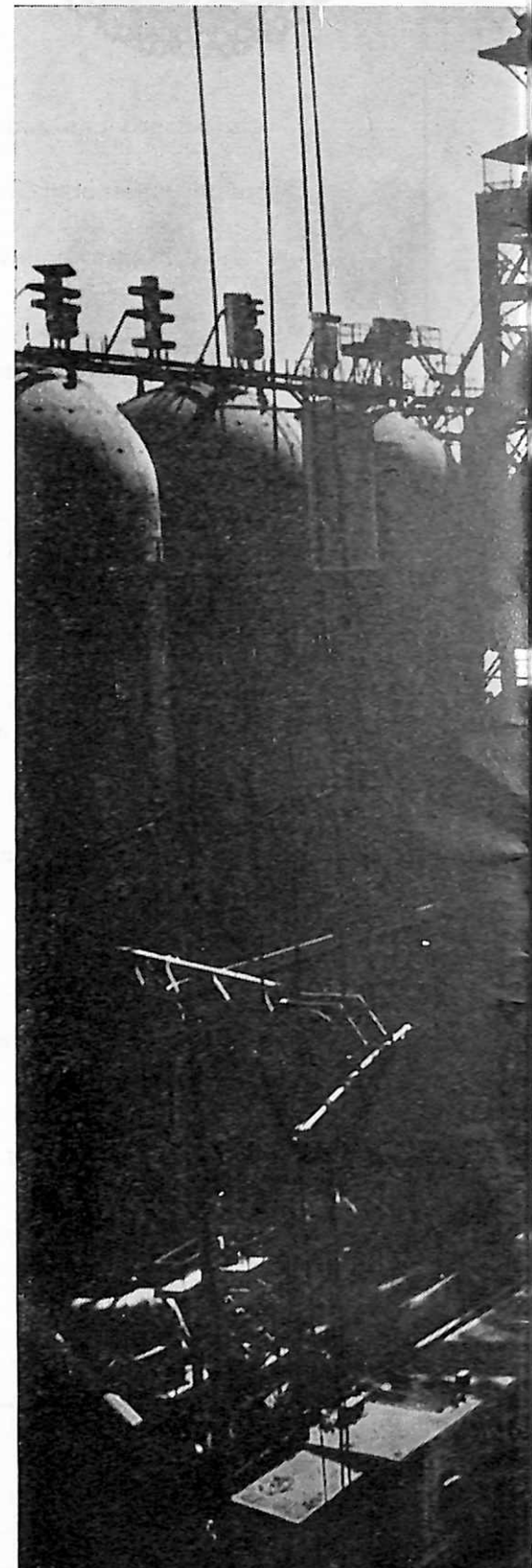
Twenty years ago, at a time when this magazine — *China Reconstructs* — was first published, people in China were devoting their efforts to aiding Korea and resisting U.S. aggression, to rehabilitating the national economy, to distributing agricultural lands and establishing a system of apportioning housing, grain and cotton for cloth, all on the general principle of equality. Then they carried out the socialist transformation of industry, agriculture and handi-

crafts. In the realm of production, banking, communications and transport, state enterprises stood side by side with numerous cooperatives — cooperatives for agriculture, animal husbandry and fishing as well as those for credit and for carrying on various kinds of manufacture. Thus capitalist exploitation began to be eliminated and the Chinese people organized a brand-new system of livelihood.

Then the people took a long step towards socialism. They dealt heavy blows at all kinds of anti-revolutionary elements and established people's communes. In every commune, land is collectively owned and cultivated. A commune often builds its own factories, manages its own mines, organizes its own schools and administers its own affairs. It is the basic unit of our socialist state power in the countryside.

The basic socialist idea has long been expressed by Chairman Mao Tsetung as "Serve the People". For it is the people, and only the people who create the world. We must measure the virility and merit of our work by the yardstick of how far it brings benefits to the people in general. Chairman Mao calls on us to **"be prepared against war, be prepared against natural disasters, and do everything for the people"**.

Before our national liberation, modern industrial establishments were concentrated along the coast, especially in the Shanghai region. But now, as we move in the direction pointed out by Chairman Mao, numerous brand-new industrial units have sprung up like spring-



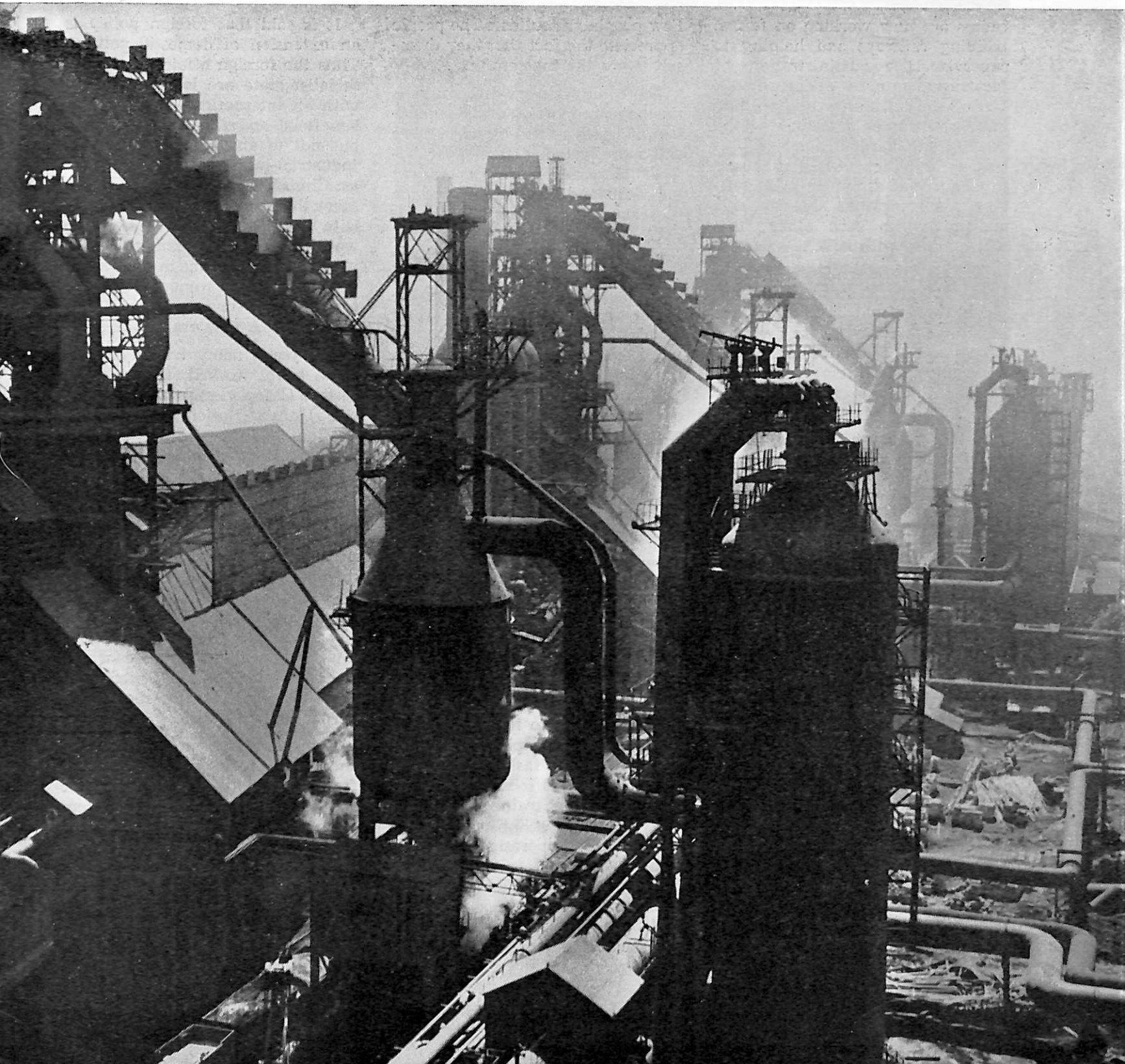
# ew Era

time bamboo-shoots all over the country. The wide distribution of factories and mines in every province greatly facilitates our service to the people. A little more than twenty years ago China's industry was the property of foreign imperialist investors and Chinese capitalists who cared only for their own profits. But now, under state and collective ownership, industrial production is solely for the benefit of the people. Moreover, the development of light industry has not lagged behind that of heavy in-

dustry. Thus, commodities for daily consumption have on the whole not been short or lacking, except for a three-year period of natural calamities. And after it, led by the Communist Party, the people quickly restored production to its former scale and rate of progress.

Revolution has radically changed the character of military service. Whereas before the feudal army was merely the tool of warlords, now the people's army helps in nearly all kinds of civil activities. Soldiers and army

**Blast furnaces at the Wuhan Iron and Steel Works on the Yangtze River.**





Children of socialist China.

cadres are now working on farms, building railways and helping to supervise the administration of factories, mines and schools. During the cultural revolution they have given much assistance to the young Red Guards in their revolutionary activities. Often it is said in China that army men and civilians work together side by side and mix with each other "like water mixes with milk".

This is the era of the people. Chairman Mao teaches us that to serve the people is the highest ideal of life. We should love the people and hate their enemies; we must either overthrow our enemies or be oppressed by and even slaughtered by them.

Keep politics firmly in command, launch vigorous mass movements in our work, carry out the tasks of struggle-criticism-transformation—these are our guides for our daily tasks. Day by day these ideas are being inculcated throughout the land. Thus all working people in China are conscientiously striving for peace and prosperity, and, when necessary, they will defend their power and national independence with all their might.

Among the people in China there is a prevailing atmosphere and general feeling of solidarity. They understand their common duty to build up a peaceful and prosperous society for themselves and for their posterity. Sales personnel are more attentive to their customers than ever before. Bus conductors take meticulous care of their passengers. We hear less of quarrels. Criminal cases have been reduced.

Few people are sullen. The people appreciate the fact that they themselves are the masters.

The countryside, which contains the major proportion of the population, is being served by more roads and more vehicles than ever before. More and more cooperatives for credit and commerce serve the rural areas, all under the supervision of the people's communes. One of the aims of establishing socialism is to wipe out the obvious difference in living standard between the urban and the rural population. Today millions of cadres and school graduates have gone to the rural areas, and many of them have already established new homes there. As more and more factories and mines are being opened in the countryside and production steadily increases, the people's standard of living is obviously improving.

In Sinkiang, Inner Mongolia, Tibet and other regions where China's minority nationalities live in compact communities, socialist development has been and is being helped by the people of the more advanced provinces. Selected cadres, technicians and soldiers as well as young school graduates have been sent to these regions to assist the local people in hastening progress on the tasks of construction. Numerous local cadres have now also been trained to handle the various jobs. For example, the number of cooperatives, people's communes and state enterprises is steadily rising in Tibet. Twenty years ago Tibet was a region of serfdom. Now it has stepped into the socialist era.

It is said that foreign policy is an extension of domestic politics. Thus the foreign affairs of a truly socialist state are logically linked with an internationalism which is beneficial to all peoples abroad, but not to any of the imperialist industrial-military cliques. Just as China's policy at home is to serve the people, her foreign policy is to benefit the people all over the world. China does not go in for investments to bring in exorbitant profit, for interference or exploitation. She is for international mutual help. A new era has begun.

For years, many friendly countries have worked tirelessly to restore China's legitimate rights in the United Nations. The 26th Session of the United Nations General Assembly in 1971 adopted by an overwhelming majority the resolution sponsored by Albania, Algeria and 21 other countries to restore all China's legitimate rights in the United Nations and to immediately expel the Chiang Kai-shek clique. This is a victory for Chairman Mao's proletarian revolutionary line in foreign policy. It is a victory for all the countries which uphold justice in the United Nations and a victory for the people throughout the world.

Chairman Mao prophesies that the next 50 to 100 years, beginning from now, will be a great era of radical change in the social system throughout the world, an earth-shaking era without equal in any previous historical period. These prophetic words are daily being unfolded before our very eyes. Indeed we are on the threshold of a new era of the people.



Left:  
New highways have been  
built all over the country.

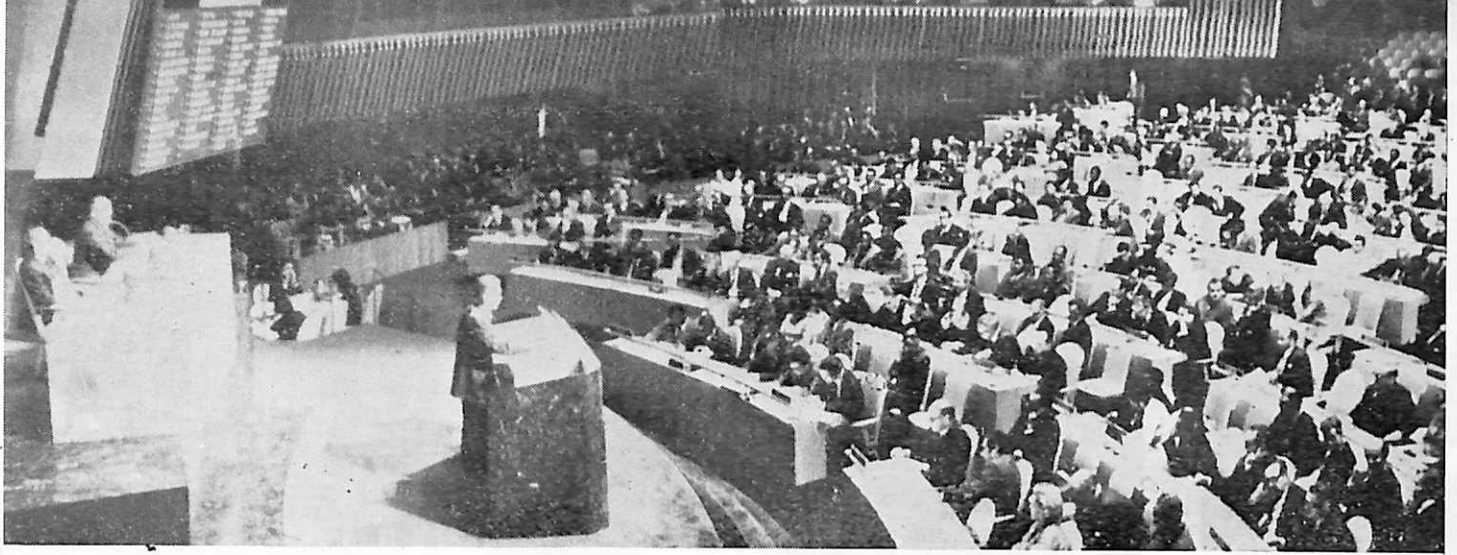


Right:  
A mobile store serving a  
pasture area in the Tien-  
shan Mountains, Sinkiang.



An armyman joins commune members in building a dam.





Chiao Kuan-hua, Chairman of the Delegation of the People's Republic of China to the 26th Session of the U.N. General Assembly, speaks at the plenary meeting on November 15, 1971.

# Chinese Delegation Speaks

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*On October 25, 1971, at its 26th Session, the General Assembly of the United Nations adopted by an overwhelming majority the resolution put forward by Albania, Algeria and 21 other countries demanding the restoration of all the legitimate rights of China in the United Nations and the immediate expulsion of the representatives of the Chiang Kai-shek clique.*

*The government of the People's Republic of China has sent a delegation to the 26th Session of the U.N. General Assembly with Chiao Kuan-hua, Vice-Minister of Foreign Affairs, as chairman and Huang Hua as vice-chairman. It appointed Huang Hua permanent representative and Chen Chu deputy representative to the United Nations Security Council.*

*Attending the Plenary Meeting of the 26th Session of the U.N. General Assembly on November 15, the Chinese delegation was greeted and welcomed by representatives of a host of friendly countries. Adam Malik, president of the current session of the U.N. General Assembly, and the representatives of 57 countries made speeches to welcome the Chinese delegation. The speeches of many representatives were filled with enthusiasm and warmth and expressed their confidence, encouragement and fraternal feeling for the Chinese people.*

*Chiao Kuan-hua, chairman of the Chinese delegation, spoke at the meeting, giving a comprehensive statement of the Chinese government's principled stand on important international questions. Following is the full text:*

Mr. President,

Fellow Representatives,

First of all, allow me, in the name of the Delegation of the People's Republic of China, to thank Mr. President and the representatives of many countries for the welcome they have given us.

Many friends have made very enthusiastic speeches expressing their trust in as well as encouragement and fraternal sentiments for the Chinese people. We are deeply moved by this, and we shall convey all this to the entire Chinese people.

It is a pleasure for the Delegation of the People's Republic of China to be here today to attend the 26th Session of the General Assembly of the United Nations and take part together with you in the work of the United Nations.

As is known to all, China is one of the founding members of the United Nations. In 1949, the Chinese people overthrew the reactionary rule of the Chiang Kai-shek clique and founded the People's Republic of China. Since then, the legitimate rights of China in the United Nations should have gone to the People's Republic of China as a matter of course. It was only because of the obstruction by the United States government that the legitimate rights of the People's Republic of China in the United Nations were deprived of for a long time and that the Chiang Kai-shek clique long repudiated by the Chinese people was able to usurp China's lawful seat in the United Nations. This was a gross interference in China's internal affairs as well as a wilful trampling on the Charter of the United Nations. Now such an unjustifiable state of affairs has finally been put right.





The Delegation of the People's Republic of China at the U.N. General Assembly. Left, Chiao Kuan-hua; center, Huang Hua, vice-chairman of the delegation and China's permanent representative to the U.N. Security Council.

# at the United Nations

On October 25, 1971, the current session of the General Assembly of the United Nations adopted by an overwhelming majority the resolution restoring to the People's Republic of China all its lawful rights in the United Nations and expelling forthwith the representatives of the Chiang Kai-shek clique from the United Nations and all the organizations related to it. This proves the bankruptcy of the policies of hostility towards the Chinese people and of isolating and imposing a blockade on them. This is a defeat of the plan of the U.S. government in collusion with the Sato government of Japan to create "two Chinas" in the United Nations. This is a victory for Chairman Mao Tsetung's revolutionary line in foreign affairs. This is a common victory for the people all over the world.

Upholding principle and justice, the 23 sponsor countries of the resolution, Albania, Algeria, Burma, Ceylon, Cuba, Equatorial Guinea, Guinea, Iraq, Mali, Mauritania, Nepal, Pakistan, the People's Democratic Republic of Yemen, the People's Republic of the Congo, Romania, Sierra Leone, Somalia, the Sudan, Syria, the United Republic of Tanzania, the Arab Republic of Yemen, Yugoslavia and Zambia have made unremitting and fruitful efforts to restore China's legitimate rights in the United Nations; many friendly countries which supported this resolution have also made contributions to this end. Some other countries have expressed their sympathy for China in various ways. On behalf of the Chinese government and people, I express heartfelt thanks to the governments and people of all these countries.

Twenty-six years have elapsed since the founding of the United Nations. Twenty-six years are but a brief span in human history, yet during this period

profound changes have taken place in the world situation. When the United Nations was first founded, there were only 51 member states and now the membership has grown to 131. Of the 80 members that joined later, the overwhelming majority are countries which achieved independence after World War II. In the past 20 years and more, the peoples of Asia, Africa and Latin America have waged unflinching struggles to win and safeguard national independence and oppose foreign aggression and oppression. In Europe, North America and Oceania, too, mass movements and social tides for the change of the present state of affairs are rising. An increasing number of medium and small countries are uniting to oppose the hegemony and power politics practised by the one or two super-powers and to fight for the right to settle their own affairs as independent and sovereign states and for equal status in international relations. Countries want independence, nations want liberation and the people want revolution, this has become an irresistible trend of history.

Human society invariably makes constant progress, and such progress is always achieved through innumerable revolutions and transformations. Take the United States, where the United Nations headquarters is situated. It was owing to the victory of the revolutionary war of 1776 led by Washington that the American people won independence. And it was owing to the great revolution of 1789 that the French people rid themselves of the yoke of feudalism. After mankind entered the 20th century, the victory of the 1917 Russian October Socialist Revolution led by the great Lenin opened up a broad path to freedom and liberation for the oppressed nations and peoples of the world. The advance of history and social progress gladden the hearts of and inspire the peoples of the world and throw into panic a handful of decadent reactionary forces who do their utmost to put up desperate struggles. They commit armed aggression against other countries, subvert the legal governments of other countries, interfere in other countries' internal affairs, subject other countries to their political, military and economic control and bully other countries at will. Since World War II, no new world war has occurred, yet local wars have never ceased. At present, the danger of a new world war still exists, but revolution is the main trend in the world today. Although there are twists and turns and reverses in the people's struggles, adverse currents against the people and against progress, in the final analysis, cannot hold back the main current of the continuous development of human society. The world will surely move towards progress and light, and definitely not towards reaction and darkness.

Mr. President and fellow representatives,

The Chinese people have experienced untold sufferings under imperialist oppression. For one century and more, imperialism repeatedly launched wars of aggression against China and forced her to sign many unequal treaties. They divided China into their spheres of influence, plundered China's resources and exploited the Chinese people. The degree of poverty

and lack of freedom suffered by the Chinese people in the past are known to all. In order to win national independence, freedom and liberation, the Chinese people, advancing wave upon wave in a dauntless spirit, waged protracted heroic struggles against imperialism and its lackeys and finally won the revolution under the leadership of their great leader Chairman Mao Tsetung and the Chinese Communist Party. Since the founding of the People's Republic of China, we, the Chinese people, defying the tight imperialist blockades and withstanding the terrific pressure from without, have built our country into a socialist state with initial prosperity by maintaining independence and keeping the initiative in our own hands and through self-reliance. It has been proved by facts that we the Chinese nation are fully capable of standing on our own feet in the family of nations.

Taiwan is a province of China and the 14 million people who live in Taiwan are our fellow-countrymen by flesh and blood. Taiwan was already returned to the motherland after World War II in accordance with the Cairo Declaration and the Potsdam Proclamation, and our compatriots in Taiwan already returned to the embrace of their motherland. The U.S. government officially confirmed this fact on more than one occasion in 1949 and 1950, and publicly stated that the Taiwan question was China's internal affair and that the U.S. government had no intention to interfere in it. It was only because of the outbreak of the Korean war that the U.S. government went back on its own words and sent armed forces to invade and occupy China's Taiwan and the Taiwan Straits, and to date they are still there. The spreading in certain places of the fallacy that "the status of Taiwan remains to be determined" is a conspiracy to plot "an independent Taiwan" and continue to create "one China, one Taiwan", which is in effect to create "two Chinas". On behalf of the government of the People's Republic of China, I hereby reiterate that Taiwan is an inalienable part of China's territory and the U.S. armed invasion and occupation of China's Taiwan and the Taiwan Straits cannot in the least alter the sovereignty of the People's Republic of China over Taiwan, that all the armed forces of the United States definitely should be withdrawn from Taiwan and the Taiwan Straits and that we are firmly opposed to any design to separate Taiwan from the motherland. The Chinese people are determined to liberate Taiwan and no force on earth can stop us from doing so.

Mr. President and fellow representatives,

The Chinese people who suffered for a long time from imperialist aggression and oppression have consistently opposed the imperialist policies of aggression and war and supported all the oppressed peoples and nations in their just struggles to win freedom and liberation, oppose foreign interference and become masters of their own destiny. This position of the Chinese government and people is in the fundamental interests of the peoples of the world and is also in accord with the spirit of the United Nations Charter.

The U.S. government's armed aggression against Viet Nam, Cambodia and Laos and its encroachment

upon the territorial integrity and sovereignty of these three countries have aggravated tension in the Far East, and met with strong opposition of the people of the world, including the American people. The Chinese government and people firmly support the peoples of the three countries of Indochina in their war against U.S. aggression and for national salvation and firmly support the Joint Declaration of the Summit Conference of the Indochinese Peoples and the 7-point peace proposal put forward by the Provisional Revolutionary Government of the Republic of South Viet Nam. The U.S. government should withdraw immediately and unconditionally all its armed forces and the armed forces of its followers from the three countries of Indochina so that the peoples of the three countries may solve their own problems independently and free from foreign interference; this is the key to the relaxation of tension in the Far East.

To date, Korea still remains divided. The Chinese People's Volunteers have long since withdrawn from Korea but up to now the U.S. troops still remain in south Korea. The peaceful unification of their fatherland is the common aspiration of the entire Korean people. The Chinese government and people firmly support the 8-point program for the peaceful unification of the fatherland put forward by the Democratic People's Republic of Korea in April this year and firmly support its just demand that all the illegal resolutions adopted by the United Nations on the Korean question be annulled and the "United Nations Commission for the Unification and Rehabilitation of Korea" be dissolved.

The essence of the Middle East question is aggression against the Palestinian and other Arab peoples by Israeli Zionism with the support and connivance of the superpowers. The Chinese government and people resolutely support the Palestinian and other Arab peoples in their just struggle against aggression and believe that persevering in struggle and upholding unity the heroic Palestinian and other Arab peoples will surely be able to recover the lost territories of the Arab countries and restore to the Palestinian people their national rights. The Chinese government maintains that all countries and peoples that love peace and uphold justice have the obligation to support the struggle of the Palestinian and other Arab peoples, and no one has the right to engage in political deals behind their backs bartering away their right to existence and their national interests.

The continued existence of colonialism in all its manifestations is a provocation against the peoples of the world. The Chinese government and people resolutely support the people of Mozambique, Angola and Guinea (Bissau) in their struggle for national liberation, and resolutely support the people of Azania, Zimbabwe and Namibia in their struggle against the white colonialist rule and racial discrimination. Their struggle is a just one, and a just cause will surely triumph.

The independence of a country is incomplete without economic independence. The economic back-

wardness of the Asian, African and Latin American countries is the result of imperialist plunder. Opposition to economic plunder and protection of national resources are the inalienable sovereign rights of an independent state. China is still an economically backward country as well as a developing country. Like the overwhelming majority of the Asian, African and Latin American countries, China belongs to the third world. The Chinese government and people resolutely support the struggles initiated by Latin American countries and peoples to defend their rights over 200-nautical-mile territorial sea and to protect the resources of their respective countries. The Chinese government and people resolutely support the struggles unfolded by the petroleum-exporting countries in Asia, Africa and Latin America as well as various regional and specialized organizations to protect their national rights and interests and oppose economic plunder.

We have consistently maintained that all countries, big or small, should be equal and that the Five Principles of Peaceful Coexistence should be taken as the principles guiding the relations between countries. The people of each country have the right to choose the social system of their own country according to their own will and to protect the independence, sovereignty and territorial integrity of their own country. No country has the right to subject another country to its aggression, subversion, control, interference or bullying. We are opposed to the imperialist and colonialist theory that big nations are superior to the small nations and small nations are subordinate to the big nations. We are opposed to the power politics and hegemony of big nations bullying small ones or strong nations bullying weak ones. We hold that the affairs of a given country must be handled by its own people, that the affairs of the world must be handled by all the countries of the world, and that the affairs of the United Nations must be handled jointly by all its member states, and the superpowers should not be allowed to manipulate and monopolize them. The superpowers want to be superior to others and lord it over others. At no time, neither today nor ever in the future, will China be a superpower subjecting others to its aggression, subversion, control, interference or bullying.

The one or two superpowers are stepping up their arms expansion and war preparations and vigorously developing nuclear weapons, thus seriously threatening international peace. It is understandable that the people of the world long for disarmament and particularly for nuclear disarmament. Their demand for the dissolution of military blocs, withdrawal of foreign troops and dismantling of foreign military bases is a just one. However, the superpowers, while talking about disarmament every day, are actually engaged in arms expansion daily. The so-called nuclear disarmament which they are supposed to seek is entirely for the purpose of monopolizing nuclear weapons in order to carry out nuclear threats and blackmail. China will never participate in the so-called nuclear disarmament talks between the nuclear powers behind the backs of the non-nuclear countries.

China's nuclear weapons are still in the experimental stage. China develops nuclear weapons solely for the purpose of defence and for breaking the nuclear monopoly and ultimately eliminating nuclear weapons and nuclear war. The Chinese government has consistently stood for the complete prohibition and thorough destruction of nuclear weapons and proposed to convene a summit conference of all countries of the world to discuss this question and, as the first step, to reach an agreement on the non-use of nuclear weapons. The Chinese government has on many occasions declared, and now on behalf of the Chinese government, I once again solemnly declare that at no time and under no circumstances will China be the first to use nuclear weapons. If the United States and the Soviet Union really and truly want disarmament, they should commit themselves not to be the first to use nuclear weapons. This is not something difficult to do. Whether this is done or not will be a severe test as to whether they have the genuine desire for disarmament.

We have always held that the just struggles of the people of all countries support each other. China has always had the sympathy and support of the people of various countries in her socialist revolution and socialist construction. It is our bounden duty to support the just struggles of the people of various countries. For this purpose, we have provided aid to some friendly countries to help them develop their national economy independently. In providing aid, we always strictly respect the sovereignty of the recipient countries, and never attach any conditions or ask for any privileges. We provide free military aid to countries and peoples who are fighting against aggression. We will never become munition merchants. We firmly oppose certain countries trying to control and plunder the recipient countries by means of "aid". However, as China's economy is still comparatively backward, the material aid we have provided is very limited, and what we provide is mainly political and moral support. With a population of 700 million, China ought to make a greater contribution to human progress. And we hope that this situation of our ability falling short of this wish of ours will be gradually changed.

Mr. President and fellow representatives,

In accordance with the purposes of the United Nations Charter, the United Nations should play its due role in maintaining international peace, opposing aggression and interference and developing friendly relations and cooperation among nations. However, for a long period the one or two superpowers have utilized the United Nations and have done many things in contravention of the United Nations Charter against the will of the people of various countries. This situation should not continue. We hope that the spirit of the United Nations Charter will be really and truly followed out. We will stand together with all the countries and peoples that love peace and uphold justice and work together with them for the defence of the national independence and state sovereignty of various countries and for the cause of safeguarding international peace and promoting human progress.



Irrigated fields at the Nanling People's Commune, Shansi province.



Twice as many tractors were operating on Chinese farms in 1970 as in 1965.

# Some Basic Facts the People's Com

## I. How did the rural people's commune come into being?

Rural people's communes in China were set up widely in the autumn of 1958. They were the inevitable result of the political and economic developments in China.

Soon after liberation China's peasants carried out land reform, led by Chairman Mao and the Communist Party. Then, in line with the principle of voluntariness and benefit for all, they went on to build a new countryside following the Party's basic line for agricultural development: the first step, collectivization; the second step, on the basis of collectivization, mechanization and electrification.

Between the land reform and 1957, China's agriculture developed from the mutual-aid team to the semi-socialist agricultural producers' cooperative and then the fully-socialist cooperative. The mutual-aid team had the rudiments of socialism. It consisted of a few to a dozen households. The means of production such as land, draft animals and farm tools were still privately owned. Members helped each other in productive labor, exchanging work for work.

The semi-socialist co-op was bigger than the mutual-aid team. Members pooled their land and other principal means of production, which were used and managed by the co-op. The owners received a certain amount of compensation according to how much they had pooled. Earnings from collective productive labor were

distributed according to the socialist principle "from each according to his ability, to each according to his labor".

A fully-socialist co-op generally had around 200 households. Land and other principal means of production were owned collectively, and used and managed under the co-op's unified leadership. Earnings were distributed according to the socialist principle "from each according to his ability, to each according to his labor". By taking part in collective productive labor, the peasants gradually overcame the sense of private ownership based on individual farming and developed a growing desire to build the collective. Collectivization greatly promoted production. In 1957, after fully-socialist cooperatives had been formed throughout most of the country, harvests of grain, cotton and other industrial crops were all much bigger than the highest figures in history.

In 1957 the Party carried out a movement of education for socialism which deepened the peasants' socialist consciousness. In 1958, based on the excellent domestic political and economic situation, Chairman Mao formulated the General Line which called for **"going all out, aiming high and achieving greater, faster, better and more economical results in building socialism"**. The peasants' enthusiasm for building socialism thus inspired expressed itself in a burst of energy to speedily change the backwardness of the countryside.

From winter 1957 to summer 1958 extensive basic improvement was made to the farm land, centering around building water conservation projects. Much was done to develop industry, transport and communications, commerce, culture, education and health oriented to serving agriculture, and the organization of local militia. The fully-socialist cooperative, organized chiefly for farming, became increasingly inadequate for large-scale production. In many places the smaller cooperatives amalgamated themselves into big ones or formed federations of co-ops. Since such a co-op or federation of co-

ops often embraced the households of an entire township—a total of several thousand—its managing group was combined with the township government so that the result was a unit of both political and economic organization. This was the prototype of the people's commune.

Chairman Mao promptly summed up the significance of this new creation by the masses and their experience and declared, **"People's communes are fine."** The Party Central Committee issued a resolution outlining steps and methods for the formation of communes. People's communes were organized by the tens of thousands.

## II. What are the characteristics of the people's commune? How is it different from the agricultural producers' cooperative?

(1) While the agricultural producers' cooperative engaged chiefly in farming, the people's commune both organizes the economy and does the work of the local government. It is a basic unit of China's socialist society and of proletarian political power in the countryside. The commune members' representative assembly functions as the township people's congress.

The commune not only has agriculture, but also industry and trade, and leads education and health and the militia. Its Party and administrative cadres lead and organize both political-ideological work and production. In short, the people's commune is a brand-new social organization unifying leadership of politics, economy, military affairs and culture.

(2) The people's commune is a big collective owned by all its members. With more land, more hands and more funds than a cooperative, it can better carry out large-scale basic improvement of land, experiment with scientific farming and fight natural disasters. Its far greater economic strength makes possible faster progress in water conservation, mechanization, electrification and the use of chemical fertilizers and insecticides. It strengthens the

# about munes

rural collective economy, speeds up the building of socialism in the countryside and raises the peasants' standard of living more quickly.

(3) The people's commune can better carry out the policy to **"take grain as the key link and ensure an all-round development"**, that is, to develop a diversified economy of farming, forestry, stock raising, fishery and sidelines, and set up industry, repair shops and transport to serve agriculture.

(4) The agricultural producers' co-op had two levels of organization, the co-op and the production teams under it. There was ownership on the co-op level only. The people's commune has three levels of organization: the commune; a number of production brigades under it; and under each of the brigades, a number of production teams. There is collective ownership on each of these three levels, with the production team as the basic accounting unit. The land, draft animals, small farm machinery owned by a production team are managed by it, and it organizes the labor power of its members. It handles its income and distribution independently, bears its losses itself and keeps most of the profit.

Economic undertakings run by the production brigades are those which the production teams are unable to manage by themselves or which can be better managed by the brigades. These include small reservoirs and other water conservation projects benefiting the teams under the brigade, shops processing farm and sideline products, orchards, schools and health stations. Some brigades own tractors and other farm machinery.

Economic undertakings run by the communes are those which the brigades are unable to manage or which can be better managed by the communes. Serving the entire commune, these include tractor stations, hydro-electric power installations, irrigation and drainage works, farm machinery manufacture and repair shops, forest farms,

stud farms, farms for experimenting with improved strains of seed, middle schools and clinics.

At present, undertakings run by the production teams account for the biggest proportion of the total assets of the commune and its teams and brigades. While those run by the communes and brigades are relatively fewer, they play a big role in consolidating and developing rural socialist collective economy.

Take the October production brigade of the Wangcheng commune in Hsishui county, Hupeh province. The brigade now owns 20 tractors of various types, 34 electric motors and 60 machines for processing farm and sideline products. This equipment provides mechanization for all the irrigation, drainage, cultivation, transport and processing of grain, cotton and fodder done by the production teams under the brigade. In 1970 this brigade harvested an average of 1,700 *jin* of grain per *mu*. It overfulfilled all state purchasing targets for grain, cotton and oil. It now has 700,000 yuan in public funds and nearly 970,000 *jin* of reserve grain. Collective income also rose markedly.

As time goes on, the dictatorship of the proletariat will become more consolidated, commune members' socialist consciousness will continue to rise, the collective economy will become still stronger. The relatively poor production teams will also gradually reach the economic level of the better-off teams, and farming will become more and more mechanized. With these prerequisites, in time the production brigade, and eventually the commune, will become the basic accounting unit. The system of collective ownership will eventually be replaced by ownership by the entire people (the state).

### III. How is distribution carried out in the people's commune?

Distribution in the people's communes is done according to the

policy set forth by Chairman Mao which pays attention to three things — the interests of the state, the collective and the individual.

The main distribution is done in the production team, at present the basic accounting unit.

After production and management costs have been deducted from the team's annual income, a small part is paid to the state as tax, a small contribution is made to the public accumulation fund of the collective, and the greater part is distributed among the members. Accumulation for the state and the collective is kept low so that in a normal year increased production will give the members increased income.

To achieve the above, the state policy in the rural areas is not to raise taxes even when production increases. In the past ten years the rate of agricultural tax for the production teams has remained the same even though every year saw a good harvest. Thus for teams in which production goes up every year, agricultural tax takes up an increasingly smaller proportion of the total income. At present it stands at 5, 6 or 7 percent. As production continues to increase, the actual rate of agricultural tax will become still smaller.

Under China's socialist planning, farm production is done in a planned way according to the needs of the economy. When there is a surplus above the state targets, the state purchases this at the same or even higher prices. Thus, in times of bumper harvest, the teams need not worry about finding a market for their surplus, or selling it at a loss. Instead, the collective adds to its income and public accumulation fund, and improves the members' standard of living. This policy of the state keeps prices stable and facilitates adding to the national reserves, which are the basis of a constant supply.

The production team's accumulation fund consists of its reserve and welfare funds. The reserve

fund is used to buy small or medium-size farm machinery, or for basic construction or reproduction. The welfare fund covers expenses for culture and education, items of collective welfare and aid to members who are ill, retired or unable to work. It subsidizes, for example, the rural cooperative medical system under which the members pay only about one yuan a year for full medical care. The welfare fund pays for the ever-expanding radio relay system in the rural areas. It also covers the subsidies given to members who have financial difficulties, especially families of revolutionary martyrs, dependents of enlisted men, aged people with no families, orphans and disabled or sick members.

Distribution is based on the socialist principle "from each according to his ability, to each according to his labor, more income for those who work more". At the end of the year members receive amounts based on the number of workpoints (units of payment for labor) they earn. These are awarded according to the amount, type of job, and quality of labor and members' attitude toward collective production.

Cadres at all levels of the people's communes must, according to a state regulation, take an active part in collective productive labor. This ensures that cadres do not become divorced from actual production and reality, that they maintain constant and close ties with the masses and thus avoid becoming subjective and bureaucratic in their work. This is a fundamental measure for preventing the restoration of capitalism and consolidating the dictatorship of the proletariat. Cadres at the commune level must do productive labor for no less than 60 days a year. Brigade and team cadres take part in labor for workpoints in the same way as ordinary commune members. For the time a cadre spends at public duties, he is given workpoints or a subsidy set through discussions by the members he leads.

These methods of distribution provide for funds for both the state and collective economy and for the gradual improvement of the life of commune members. The Hsichia brigade of the Tsungtsun commune in Chiangtu county, Kiangsu province provides an example. Between 1962 and 1970 the average grain yield of the brigade rose from 300 to 1,000 *jin* per *mu*. In 1970 it sold the state three times as much grain above the quota as in 1962 and its collective income was also close to three times the 1962 figure. While members' total income rose by 95 percent, the brigade's public accumulation fund reached the very substantial total of 240,000 yuan.

#### IV. What about democratic life in a people's commune?

The people's commune is run on the principle of democratic centralism. The representative assemblies of the production team, the production brigade and the commune are the organs of power at these levels. Representatives are elected after thorough discussions by the members. Every member has the right to vote and be elected. Between sessions of the representative assemblies, work is carried out by a permanent body. (In the production team it is called a leading group and in the brigade and commune, a revolutionary committee.) These permanent leading bodies are also elected by the members.

Before the start of every production year, these leading groups at each level draw up production plans based on the targets set by the state, the actual conditions in each unit and the members' needs. Unified planning gives due consideration to each of these at each level. The drafts are given to the members for full discussion, then revised according to suggestions and finalized. The figures on distribution and expenditures are made public every year. To join in discussions, approve plans and other matters, and criticize and supervise the way they are carried out is the right of all commune

members. These rights are protected by law.

In addition to these democratic rights in the political and economic spheres, it is also every commune member's right to have work, rest and education and to share in social welfare.

Every member able to work has the right to take part in productive labor. Men and women get the same pay for the same work. When work is assigned, the special physical problems of women are given due consideration.

Time for work and rest are arranged according to local farming customs and vary with the seasons. Proper rest is guaranteed. Commune members give their first attention to fulfilling collective targets. In their spare time they can work at the small private plots allotted to them by the production team, raise a little poultry or a few head of stock, or do handicrafts. Members can do what they like with products from this labor.

An important democratic right for every person is the opportunity to study Marxism-Leninism-Mao Tsetung Thought and receive education for socialism. A certain amount of time each week is set aside for political study. Party organizations at the different levels are responsible not only for carrying out the Party's principles and policies but for leading and organizing cadres and the masses in political study. They give help whenever necessary so that the members will deepen their understanding of Marxism-Leninism-Mao Tsetung Thought, constantly raise their socialist consciousness and develop the proletarian outlook of serving the people wholeheartedly.

It was the spiritual power of Marxism-Leninism-Mao Tsetung Thought translated into material energy that has enabled China's millions of commune members to self-reliantly fight natural disasters and conquer difficulties and to reap bumper harvests for ten years in a row.



# SANDSTONE HOLLOW'S TWENTY-YEAR BATTLE

CHANG KUEI-SHUN

**O**UR village, Sandstone Hollow, lies in the mountain wilds just south of the Great Wall. There are rocks everywhere, and very little soil, yet for us—130 families with 670 people—it is home.

Our village was liberated in 1947. After the land reform we followed Chairman Mao's directive to "get organized" and began moving towards socialism. We started with mutual-aid teams. Later we had an agricultural producers' cooperative and now we are a production brigade in the local people's commune. With our collective strength we have transformed Sandstone Hollow. We have turned the bare rocky slopes into terraced fields. We built water conservation works, planted trees on the mountains and set out

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**CHANG KUEI-SHUN** is the secretary of the Communist Party branch of the Sandstone Hollow production brigade in Tsunhua county, Hopei province.

orchards. Now our brigade owns 64 horses, mules and cattle, ten rubber-tired carts and 17 pieces of farm machinery, including tractors. Our public accumulation fund stands at 250,000 yuan.

In 1970 our yield of grain per *mu* of land reached 600 *jin*, and in that year we sold 200,000 *jin* of fresh and dried fruit. The average annual cash income for an adult worker (in addition to grain, fuel and other produce) was 97 yuan. With earnings from family sideline occupations added in, the average cash income was between 130 and 140 yuan. The brigade has set up a system for cooperative medical care and a school which takes the pupils through a seven-year course of primary and junior middle school education. Since we began collective production our members have built new houses with a total of 400 rooms, and they have bought 130 new bicycles.

Photos are selected from the color documentary "Sandstone Hollow".

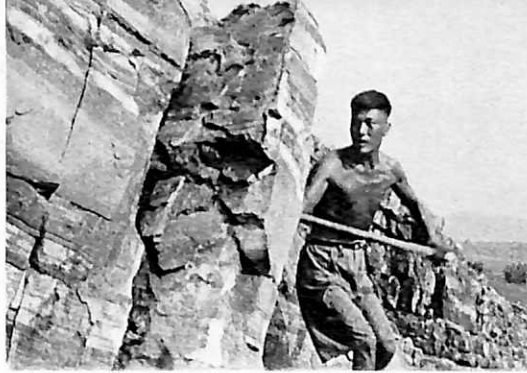
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Before liberation Sandstone Hollow was known for its poverty. Its inhabitants had come here driven from their home villages by exploitation and oppression, the victims of famine or other disasters. My family came here in 1933. We dug up the earth between the rocks and lived on what we could grow there. Later a landlord in Luko village four kilometers away heard about our settlement and bought up the whole place for two ounces of silver. He stuck up a notice declaring that from then on everybody in the village was his tenant. In order to pay his rent and keep alive, the main earner in 67 of the 78 households had to go outside the mountain area to get work as long-term or short-term hired laborers. Thirteen families, unable to get along in that way,





The boulder-covered mountain slopes of Sandstone Hollow.



Removing part of a cliff.



Party branch secretary Chang Kuei-shun moves a rock.



Digging out the terraces.



Rock walls enclose the terraces.



Transporting earth from the other side of the mountain.



Baskets of earth.



The earth is spread over the rock floor.



Adding another layer of earth.



Barren slopes transformed into terraced fields.



In a drought the earth cracked and the crops died.



Water is brought from far away.



Children also fought the drought.



Work begins on hacking a cistern in the rock.



The cistern in progress.



Rock walls of the cistern.



Pipes bring water from a well over the mountain.



"Now we've got our own water!"



Well water irrigates the fields.



Storage pond.



A good harvest of corn.

Full ripe heads of millet.



The apple trees bear fruit.





had to beg for a living; 21 people hired themselves out when they could and begged when they could not. There were ten families who had to live about half the time on nothing but bran and wild vegetables.

Sandstone Hollow was an anti-Japanese base between 1937 and 1945, and a liberated area during the War of Liberation (1946-1949). Again and again we were surrounded by the Japanese invaders as they carried out their "mopping up" campaigns. Some of our people were tortured and others were killed, but not one told the enemy a word about the underground Communists in our area.

We had our land reform in 1947, but even after that, life was still very hard. For the next decade we had to depend on government relief to tide us over—20,000 to 30,000 *jin* of grain, two to three thousand yuan in funds and two to three hundred suits of cotton-padded clothing every year.

### Which Road to Take?

We didn't want to be a burden to the government, but we didn't know what to do about it. Some felt that nothing much could be done about our place. No land, no water. The only thing was to move away. I was sent by the Party branch to consult with the district leaders about it.

"Comrade," the district head said to me, "the whole country is liberated now, but it didn't come easily. Every inch of land was paid for with the blood of revolutionaries. In the past we had nothing but millet to eat and rifles to fight with, but we did as Chairman Mao and the Party said and defeated the Japanese invaders and the Kuomintang troops and chased Chiang Kai-shek to Taiwan province despite their superior equipment. Now our task is to build up Sandstone Hollow. It'll be a tough job, but all that's needed now is a little more sweat. As long as we go in the direction pointed out by Chairman Mao and make up our minds to do a thing,

we can succeed. No matter what kind of place we've got, we can make something of it."

His words showed me the way forward. I came back and discussed the question with the other members of the Party branch. Then we went among the masses and explained why we had to stay and build up our place. The villagers said they were with us and decided to stay.

In 1951 our Party branch members attended a county study class centered around Chairman Mao's directive that "**only socialism can save China**". In the course of the discussions we came to see that the only way for the impoverished countryside to move towards prosperity and to move from new democracy to socialism was for us to get organized. We came back on April 9 and explained what we had learned to the villagers. The people resolved to take the road of collective farming. On May 1st the whole of Sandstone Hollow organized into 17 mutual-aid teams. In the winter of 1952 these combined into a semi-socialist agricultural producers' cooperative, which became a fully socialist one in 1956. In 1958 it became a brigade in the commune.

### How to Change Nature?

How to transform Sandstone Hollow, that was the question. Everybody pointed out that even the little soil we had would be washed away in a few years. Therefore the first step was to make terraces and plant trees to hold the water and soil. Also to find new sources of water.

Our first campaign was in the spring of 1953—planting pine trees on West Peak. It was all rocks and boulders. Not even a blade of grass grew there. We hacked huge holes in the rock, filled them with earth and set out young trees. We had to carry water from more than two kilometers over the mountain. The entire village turned out. The able-bodied men and women carried it in buckets on shoulder poles. Old people and children brought it in kettles and jars. We literally shed a bucket of sweat for each bucket of water. In spite of all our hard

work, most of the saplings died. The pits had been too shallow, there was not enough soil and we had not watered well. The class enemies immediately started spreading the idea that it was impossible to grow trees on these mountains. Some of the older people began to lose faith in the project. The Party branch got the young people to talk to the older ones about the days when they had fought the Japanese invaders. Was planting trees any harder than that? They began to see that if we had the determination we could do it. We also sent people to learn from the experience of a model tree-planter at Chuntzukou. Finally our trees grew.

Another campaign was begun in the winter of 1954. It was to plant trees in a place called Wolves' Den, another wild, stony place frequented only by wolves. The first day we broke 17 picks and dug only a few pits. Some people began to feel we were wasting our time. I said, "Chairman Mao tells us we should **'be resolute, fear no sacrifice and surmount every difficulty to win victory'**. Let's keep trying." We organized a 100-member shock team that worked from dawn to dusk the whole winter and finally dug 5,700 pits. The next spring we filled them with earth scraped out from between the rocks and planted 5,700 apple trees. Today we are eating the apples from these trees.

### Good Crops from Hard Rocks

Such cultivated land as we had was in plots of all shapes and sizes scattered all over the place like the pieces of a broken bowl. The soil was thin and poor. In 1957 members of the Party branch went to an agricultural exhibition in Peking where we learned how Lichia village in Shantung province transformed its mountainsides and read Chairman Mao's comment on it: "**Transform China in the spirit of the Foolish Old Man who removed the mountains.**" Back home, we organized the people to discuss his article about the Foolish Old Man. When they understood how persistence can lead to success, the peasants who had suffered most in the old society said, "It's the same earth, the same sky overhead, our

←  
Commune members harvest millet.

great leader Chairman Mao leads us all. If Lichia village can change nature, why can't we?" At their suggestion the Party branch drew up a plan to turn our mountainsides into terraced fields in five to ten years.

The young people were the first to respond. In the daytime they did the regular work, and at night by the light of lanterns built the terraces. In the snowy winter, they pried up boulders and split off slabs of rock to block up a gully and collected earth on the mountain to fill it in. In three months they created a field of 2.8 *mu*. The older people were very moved by their spirit, and got together an "old folks' team" to erect a 66-meter-long stone embankment four meters thick and three meters high around the new field. To inspire the builders of the future, at the edge of the plot we put up a stone tablet with the words: "The persistence of old and young turned these rocks into a field."

At the Spring Festival we held a meeting celebrating the event. I had hardly finished the first sentence of my talk when the head of the women's association got up and said, "The tablet says nothing about the women. After all, we 'build half the world'."

That evening the Party branch discussed the matter. "How about the women building something of their own," some comrades suggested. "The rush of water off the mountain could still wreck that piece of land. A reservoir would be just the thing." The women took up the idea eagerly. For 20 days they worked in three shifts to complete the reservoir before March 8, International Working Women's Day. We held another meeting to celebrate it, and everybody said, "The women of Sandstone Hollow have proved that they really can build half the world."

Working at this rate, we found we did not need ten years to trans-

form all our slopes. Actually, it took us only seven years, from 1957 to 1964. In the course of the work we connected together 23,000 small cultivated patches to make 6,629 larger plots, thus expanding our total of 780 *mu* of land to 1,200 *mu*.

Back before we had mutual-aid teams, we used to get only about 70 to 80 *jin* per *mu*. By 1964 we were getting 613 *jin*. Up to 1956 we had received a total of 360,000 *jin* of relief grain. Then we became self-sufficient in grain, and in 1967 for the first time we had a surplus to sell to the state, 5,700 *jin*. By 1970 we had sold altogether 520,000 *jin* (260 tons) of grain and 1,500,000 *jin* (750 tons) of fruit.

*What's a one-mu field worth?*

*Two thousand baskets of earth*

*Carried over 10,000 li*

*Good crops from hard rocks.*

We started this saying in 1966. There is a history behind it. While we were talking about how to be more like Shansi province's Tachai brigade, we thought about a rock slope on North Peak which would make a good site for a field, if only we could get some earth. Could we do it? Again those who had been most exploited and oppressed in the old society took the lead. "We've got strong hands and feet and shoulders like steel. This plus the Tachai spirit will take us through anything." In the daytime we built the terraces and at night we carried earth from two and a half kilometers away. In ten days we dug and removed 600 cubic meters of rock, erected 42 meters of stone walls and brought in 2,000 baskets of earth. We figured we walked over 10,000 *li* (5,000 kilometers). In the end we had a one-*mu* field. That year we harvested 500 *jin* of grain from it.

In the winter of 1970, deepening the movement to learn from Tachai, we decided to build more terraced fields of better quality which

would give still higher yields. The Party branch organized the people to sum up their experience and according to it we planned the different stages of the work to fit in with the regular farm work and the weather. After the autumn harvest, when the ground was not yet frozen, we hacked away the rock, laid the foundations for the walls and transported earth. We built the walls in the winter when everything was frozen. In spring after the thaw we spread the earth in the terraces. Thus in one winter and spring we built several hundred walls and moved 40,000 cubic meters of earth and stone. We made 150 *mu* of terraces, several times more than in previous years.

During the cultural revolution, our brigade pried up 5,000 huge boulders on 1,200 *mu* of slopes, carried in 400,000 baskets of earth over the mountains and built 400 *mu* of terraces and a hundred *mu* of irrigated fields down below. The stone embankments for them, if linked together, would make a 50-kilometer-long wall, 70 cm. thick and one meter high.

### The Struggle for Water

"Water conservation is the lifeline of agriculture," Chairman Mao says. How well we've come to understand his words! Sandstone Hollow had no sources of water at all. We dug many wells but never found any. Some people said that in our mountains when we dug shallow wells there wasn't any water, and we couldn't dig deep enough to get down to where the water was. For years we had to bring it from seven or eight kilometers away. After we got organized, we pitted our collective strength and our pickaxes against the rocky mountainsides. In the winter-spring seasons from 1953 to 1957 we hewed out a cistern 12 meters deep and 17 meters in diameter. The water that filled it from the summer rains supplied the village

*(Continued on p. 44)*

# Korean, Romanian and Japanese Artists in China

Staff Reporter

**I**N the golden days of October the Chinese people welcomed the Pyongyang National Opera Troupe of Korea, the "Doena" Art Troupe of the Armed Forces of the Socialist Republic of Romania and the Matsuyama Ballet Group from Japan. Wherever the artists went in their nearly two months' visit—Peking, Nanking, Shanghai, Hangchow, Kwangchow, Shenyang and Yen-an—there were heartwarming scenes showing the militant unity between the Chi-

nese people and the peoples of Korea, Romania and Japan. Everywhere packed audiences applauded the performances enthusiastically.

Premier Chou En-lai and other Party and government leaders attended the performances, met with the troupe leaders and principal artists during intervals, and afterwards went on stage to congratulate the troupes on their success.

## In Praise of Revolutionary Armed Struggle

**A** SEA OF BLOOD by the Pyongyang National Opera Troupe is the story of the Korean people's valiant fight to drive off the Japanese invaders and re-establish independence. Set in the 1930s when the Japanese imperialists occupied Korea and rode roughshod over her people, the opera shows how a mother, the heroine of the story who harbors deep hatred for the invaders, comes to realize through cruel struggles that as long as the people take up arms and unite in resolute struggle, they can defeat any aggressor no matter how strong he seems.

Guided by the teaching on art and literature of the Korean people's great leader Comrade Kim Il Sung, the Korean artists have created many fine revolutionary works. *A Sea of Blood* is an outstanding example. The acting, singing, music and dancing are beautifully integrated to express the story. While retaining the Korean national style, the opera is a creative development of the tra-

ditional form. The varied collective dance formations enhance the revolutionary content.

Many of the troupe's artists were in the Korean People's Army when the Democratic People's Republic of Korea fought U.S. aggression in the 1950s. They had formed a militant friendship with the Chinese People's Volunteers who went to Korea to join in the resistance. Some had performed for the Volunteers during the war, or their families had sheltered Volunteers.

Watching the opera, not a few among the audience recalled their experience in Korea. When Sun Wen-sheng, a veteran Volunteer and now a regiment commander of a P.L.A. railway engineering unit, saw the scene in which the mother works through the night making her son's army uniform, he said, "Once we worked for five days and nights repairing the Daidongkang Bridge wrecked by enemy planes. A big rain drenched our clothes and bedding. When we arrived at a Korean home, the mother of the

family made us change into the clothes of her husband and son. When we woke up the next morning we found our own clothes and bedding all dry. The elderly Korean couple had stayed up all night drying them. We put on the dry clothes and felt warm in our hearts."

Ching Chan-yang, a locomotive driver who took the Volunteers across the Yalu River into Korea, was also very moved by the opera, especially the scene in which the mother, braving danger, takes explosives to the guerrillas and sings, "For the revolution I will transport anything, and cross mountains of knives or a sea of fire!"

"Every time after the enemy bombed the railway tracks," said Ching, "Korean people of all ages would come running from every direction to repair the tracks even before the bombing and strafing had stopped. They risked their lives to make sure that military supplies reached the front on time. The friendship between the Korean and Chinese people is welded in such common struggle and can stand the test of any storm."

## Soldiers' Songs, People's Dances

THE "Doena" Art Troupe of Romania is one of the country's outstanding art groups.

The songs sung in chorus, "Ode to the Party", "Motherland and Party", "I Am a Soldier" and "Gheorghe Joins the Army", fully express the confidence and militant unity of the Romanian Army and people under the leadership of their Party. The symphonic poem "Tudor Vladmirescu" extols the great Romanian patriot who led the struggle of 1821 against the tyrannical rule of the Ottoman Empire for national liberation. The song and dance drama "Ecaterina Teodoroiu" portrays the Romanian heroine who gave her life repelling the German aggressors during World War I. These productions inspire the people to

struggle against imperialist intervention, control and threats of aggression, and to defend national independence and sovereignty.

The song and dance drama "Respond to the Call" depicts the armed forces responding to the Party's call, turning out in force to join the people in fighting the 1970 flood, one of the worst in Romanian history. The Chinese audience was very much drawn to this new work which reflects the actual life and struggle of the Romanian armed forces.

A characteristic of the Romanian troupe is its national style and color. The folk dances and instrumental music convey to the audience the pride, optimism and vigor of the Romanian people of the socialist era.

## Ballet of the Japanese People

THE Japanese Matsuyama Ballet Group is an old friend of Chinese theatergoers. It was making its third visit to China since 1958.

Since its establishment in 1948, the Matsuyama Ballet Group has persisted in a revolutionary orientation for their work. Its members study Marxism-Leninism, take part in actual struggle and try hard to integrate themselves with workers and peasants. The results are gratifying successes in the creation of a revolutionary national ballet of the Japanese people.

In 1955 the group adapted the Chinese opera *The White-haired Girl* into a ballet. In May 1970, in commemoration of the 28th anniversary of Chairman Mao's *Talks at the Yen-an Forum on Literature and Art*, the group revised their 1955 rendition on the basis of suggestions from the Japanese people. A true picture of the life and struggle of the working people, it was warmly acclaimed wherever it was performed.

The other numbers the group brought this time are also closely tied to the current international

struggle and the struggle in Japan. The one-act ballet *Vietnamese Maid* tells how a girl and her grandfather give their lives to protect fighters of the National Front for Liberation, one of many such tales of heroism in the Vietnamese people's fight against U.S. aggression. *Five Girls from Okinawa* is the story of how the villagers of Ie Jima Island fight the U.S. troops who try to seize their land for building an airfield, a stirring reflection of the Japanese people's struggle today.

These ballets did not find their way to the stage without struggle. The reactionaries used political persecution in their attempt to sabotage the performance of *The White-haired Girl*. Mikiko Matsuyama, deputy leader of the ballet group and a well-known Japanese ballerina, has been dancing the title role since the first performance. The Japanese reactionaries attacked her in many ways and for a whole year barred her from performing for television. But believing that hers is a just cause, Mikiko Matsuyama remains loyal to progressive art work. With

The "Doena" Art Troupe gave performances especially for the Chinese People's Liberation Army units in Peking, Nanking, Shanghai and Hangchow. To show their fraternal friendship for the Chinese people, the Romanian artists learned in a very short time the Chinese songs "The East Is Red", "March of the Chinese People's Liberation Army", "The Great Road" and Chinese dances. After every performance, there was a warm gathering of the Chinese P.L.A. men and women and the Romanian artists.

In Nanking the guest troupe saw performances by the city's Little Red Soldiers. Then the Romanians showed the Chinese children the characteristic movements of Romanian dances again and again to help them capture the essential spirit.

support from the masses, she has kept up the struggle.

At Yen-an, a historic site of the Chinese revolution, the Japanese ballet group received an unusually warm welcome. Members learned that the Yen-an Auditorium where they were to perform had just been expanded especially for them. To accommodate the ballet performance, the stage was made deeper and an orchestra pit was added. As the auditorium sits against a hill and its stage is built on a huge stone, it meant removing a great deal of stone. Blasting was out of the question in the auditorium, so construction workers removed the stone by breaking it with hammer and drill. With help from the people of the town, some 80 cubic meters of stone was removed in a week's time and the expansion was quickly completed.

Masao Shimizu, leader of the ballet group, picked up a stone to take home with him from the pile of rocks removed from the auditorium. "This is not an ordinary stone," he said. "It is a symbol of the Yen-an spirit." Other Japanese friends also took stones as symbols of the friendship between the people of Japan and China.





The Matsuyama Ballet Group visits the No. 2 Cotton Mill in Peking.



Artists of the Korean troupe meet members of a Peking Opera troupe.

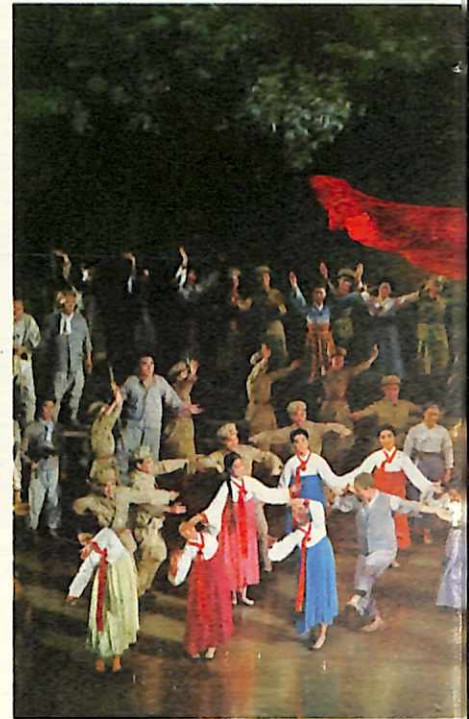
A gathering of Romanian and Chinese artists.



# Pyongyang National of



The mother opens the city gates for the guerrillas and the armed workers and peasants—from Scene VII of *A Sea of Blood*.



Victory celebration—from Scene VII of

Chorus, "Ode to the Party".



Romanian folk dance.

"Doena" Art T

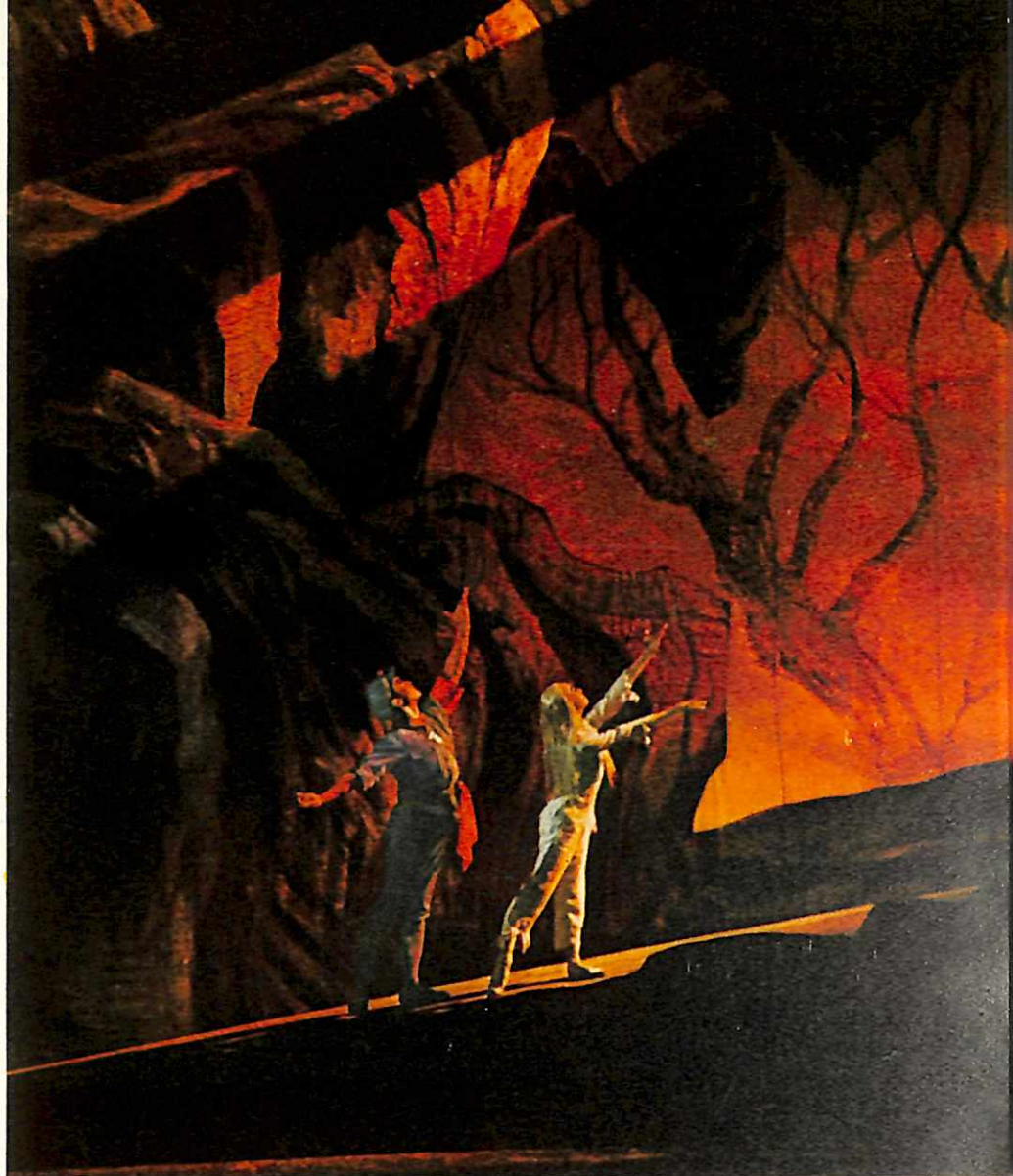
# nal Opera Troupe Korea



*Sea of Blood.*



# oupe of Romania



Returning to his home village with the People's Liberation Army, Ta-chun finds Hsi-erh in a cave where she has fled from the landlord's persecution — from Act III, Scene IV of *The White-haired Girl*.



A scene from the one-act ballet *Vietnamese Maid*.

# Matsuyama Ballet Group of Japan



Waiting in ambush for the Portuguese colonialist troops.



A people's supply corps transports ammunition and provisions for the army.

# Domingos, Immortal African Fighter

by Correspondents of Hsinhua News Agency

**D**OMINGOS. Wherever we go among the people and the patriotic armed forces of Guinea (Bissau) we hear the name of Domingos Ramos, a national hero. In one of the liberated areas in the southern part of the country, his comrade-in-arms told us of his fighting life. He ended the story with a moving folk song heard far and wide among the people.

*Domingos, Domingos!  
The white monkeys are here!\**  
*Take up arms,  
Charge at them, charge at them!  
Why are the white monkeys weeping?  
Why are the white monkeys shrieking?  
Ah, because our Domingos is here!*

This proud, soaring air expresses completely the people's love and respect for their hero and their hatred and contempt for the Portuguese colonialists. "Domingos was a great patriot. He is an example for our entire people," said the singer.

## One with the People

Domingos was born in an employee's family in the city of Bissau. Already as a boy he had strong feelings against the racial discrimination and colonial oppression of the Portuguese colonialists. After graduating from a public health school, he went to work in

a hospital, but was soon dismissed for openly opposing the outrages committed by the colonialists against his fellow-countrymen. He was forced to enter the colonialists' army. Such persecutions were a bitter lesson which helped him to gradually understand the necessity of organizing for struggle.

Yearning for freedom and liberation, in 1957 the 24-year-old Domingos secretly joined the African Independence Party of Guinea and the Cape Verde Islands (PAIGC) which had been founded in Bissau the previous year. He enthusiastically plunged into the struggle for the liberation of his motherland.

On August 3, 1959, dockers at Pidjiguiti harbor at the city of Bissau launched a big strike against the ruthless exploitation and oppression of the Portuguese colonialists. When the authorities called in troops and police to perpetrate bloody suppression and massacre, Domingos refused to open fire on the strikers and left the army.

In 1961 he was sent by the Party to the Xitole countryside in the south to mobilize the masses and sow the seeds of the struggle for liberation. He was stationed in the village of Doubagouda. Inspired by Domingos, this and neighboring villages rose one after another in organized mass struggle, refusing to pay taxes and sabotaging enemy telecommunication and transport facilities. The alarmed and uneasy

authorities sent troops and police on frequent surprise raids on the village in search of Domingos, but the villagers risked their lives to protect him. Whenever he went to neighboring villages for work, there were always people who voluntarily stood guard for him.

In accordance with the PAIGC's resolution that "armed struggle is

**A commander in the people's revolutionary armed force of Guinea (Bissau) with the fighters before battle.**



A member of a political work team tells the people of successes in the revolutionary armed struggle.



\* The Portuguese colonialists.

the only road to national liberation", Domingos mobilized the peasant masses to take up arms and organize a people's armed force. Very quickly a guerrilla unit with more than 100 members was set up. As they had no weapons, Domingos led them to make bows and arrows, hatchets and daggers, and to seize arms from the enemy. Since the upsurge of armed struggle throughout the country in 1963, this unit has become the main force for the liberation of the Xitole rural area.

In the three years that Domingos lived and fought in Doubagouda village, in addition to directing the fighting, with the other militia members he often helped the people in production and in overcoming their hardships and solving their problems. Sharing weal and woe with the local people, he was as close to them as the blood is to the flesh.

### He Fought to the End

Domingos arrived in the country's eastern region at the end of 1964 and was made commander-in-chief of the Gabu military theater. By then the unit under his command had grown to more than 600. Brave and persevering in battle, Domingos was always in the lead. He often joined the assault parties in storming enemy encampments, fighting the colonialist soldiers at close quarters. Inspired by him, the more his troops fought, the stronger and more courageous they became.

He loved and cared for them as brothers. When the going was hard he gave them his own clothing and rations. Whenever they had to resort to wild fruit for food, he was always the first to test it to be sure that it was not poisonous. No matter how tired he was after fighting or on a long march, he would find time for heart-to-heart talks with the fighters and to help them learn to read and write. "Our good commander" is what they called him.

On November 10, 1966, Domingos led his forces to storm the enemy camp at Madina, the Portuguese colonialists' last stronghold in the southeastern region. While directing the combat in a forward position, he was hit by shrapnel

## Guinea (Bissau)

Guinea (Bissau) on the west coast of Africa is a neighbor of the Republic of Guinea. Its capital is the city of Bissau. With an area of 36,000 square kilometers, it has a population of 800,000. It was first occupied by the Portuguese colonialists in 1471. In the last eight years, through armed struggle its patriotic armed forces and its people, led by the African Independence Party of Guinea and the Cape Verde Islands (PAIGC), have liberated two-thirds of the area and about half of the population. Amilcar Cabral, General Secretary of the PAIGC states: "We dominate, we can say, almost the entire rural area of our country except for certain pockets around a few main cities."

In the vast liberated countryside, committees which are organs of state power have been established at the level of the district, sub-district, township and village. The five-member (two are women) village committees are elected by popular vote. Every village has its militia, an important part of the people's armed forces. Since 1964, people throughout the liberated areas have made great efforts to increase grain production. Today most of the liberated areas are basically self-sufficient in grain and they give effective support to the armed struggle. Almost all children of school age can go to school. Every district has its hospital and every sub-district a clinic. Touring medical teams give treatment free of charge.

Political work teams, a new and important force in building the liberated areas, organize meetings and picture exhibitions. They explain the current situation and the policies of the PAIGC to the soldiers and the masses and teach new production techniques. The team members also labor side by side with the people.

and wounded in the liver and the arm. It was a critical moment. Though seriously wounded, Domingos continued to direct the battle. He left reluctantly only after one of his comrades had taken over the command.

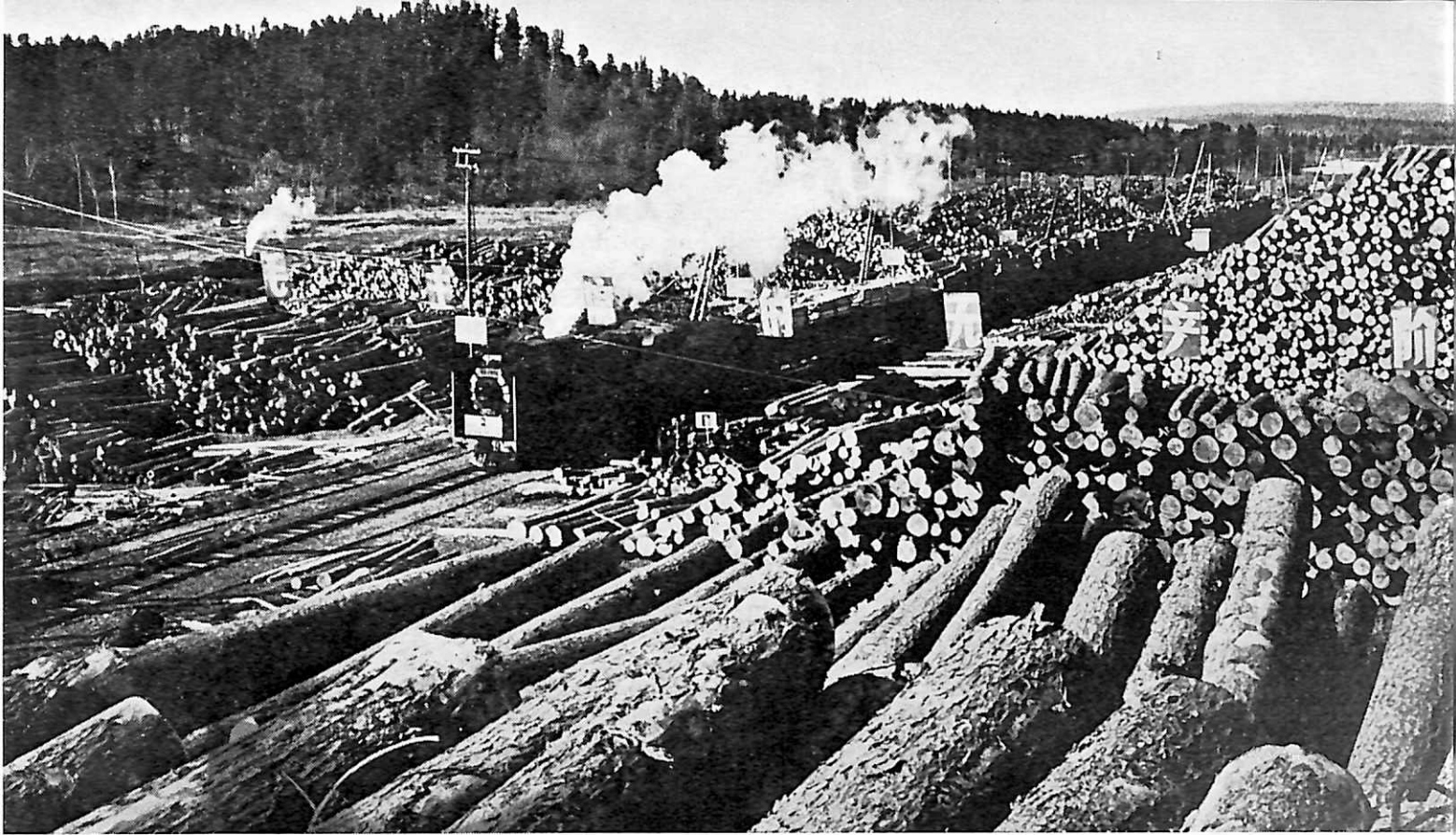
He was bleeding profusely and soon his breathing became labored. In excruciating pain, with incredible will and endurance, during the last moments of his life he put into a letter to his comrades his feeling for the revolution, his loyalty and love for the people and his unshakable belief in the final victory of the liberation struggle. He was only 33 when he laid down his life for his people.

Inspired by his indomitable spirit, the fighters of the unit he led turned their grief into strength and fought the enemy heroically. After a bitter defeat, the colonialists at Madina were finally forced to flee. The entire southeastern region was liberated,

### Domingos Lives On

Domingos, who died a hero's death, was posthumously named a national hero by the PAIGC. In a letter, Amilcar Cabral, General Secretary of the PAIGC, called on the entire Party and all cadres and fighters to learn from Domingos. "After our country attains independence," said Cabral, "we shall erect a monument to Comrade Domingos. His birthday will be commemorated by the whole nation and his picture will be hung in all places where the Party works. The people will forever cherish his memory; his glorious name and heroic exploits will live forever."

The patriotic armed forces and people of fighting Guinea (Bissau) hold him in their hearts, honor him and learn from him. Plays, stories and folksongs about his heroic feats are seen and heard everywhere. In the liberated areas today his name has become a battle-cry, a synonym for courage.



Lumber camp

# Changes in the Big Forest

MA YUNG-SHUN



Ma Yung-shun

THE luxuriant forests that spread over the northeastern part of Heilungkiang province seem almost endless. It takes a train twelve or thirteen hours to traverse this great forest sea from south to north. There is stretch after stretch of the valuable Korean pine, and also dense growths of birch, oak and linden. This is the Ichun forest region on the Lesser Khingan Mountains, where I have worked and lived for 34 years.

Here I have lived the bitter life of a lumberjack in the old society and enjoyed the happiness of the new, after the liberation when the working class became masters of the country. Led by Chairman Mao and the Communist Party, through their hard work the people of this region have turned these huge forests into a new-type

socialist forest area. Today the hundred lumbercamps and new small towns and cities are linked together by three rail trunk lines and a network of light railways and roads. Buried deep in the heart of the region, the town of Ichun, a center for lumbering and forest products industries with a population of nearly 600,000, has developed out of virgin forests and marshes since the liberation.

## Yesterday's 'Green Prison'

I first came to this place to do lumbering in 1937, when I was 24, with seventeen other young people from my native village in Hopei province. We felt we couldn't go on facing the landlords' brutal exploitation and oppression, but who would have thought that in escaping from one hell under the landlords, we were throwing ourselves



right into another — the “green prison” of lumbering life. At that time, northeast China was occupied by the Japanese fascist troops. Japanese and puppet policemen and special agents had watch-towers on every mountaintop in order to keep an eye on the activities of the workers. We workers lived in waist-high dugouts covered with boards — freezing cold in winter and airless in summer. The Japanese forced us to toil from morning to night under their guns and whips and fed us on flour made from acorns. Even when occasionally we did have real grain to eat, it was never anything more than moldy corn or kaoliang.

In winter the forest is shrouded in ice and snow. Temperatures used to drop to 40° C. below zero. Wearing clothing made of gunny sacking filled with cotton padding that hung in shreds, we were always numb with cold. When we became ill we had no medicine; all we could do was to make ourselves sweat by getting close to the fire. We couldn't endure such a life. We watched for our chance to punish some of our enemies who persecuted us most ruthlessly. Whenever one of us eliminated one of the enemy, everybody

managed to scrape up some food for him and we smuggled him out. Some did not go very far in the forest, but just got a lumbering job in another place. Others joined the troops under Chairman Mao, which were fighting the Japanese invaders.

In the summer of 1945, led by Chairman Mao, the Chinese people defeated Japanese imperialism. Later the Party sent cadres to take over the administration of the forest region, and issued us cotton-padded clothing, quilts, fur hats and gloves. Rice and meat were also transported to the region for our consumption. The first time I lay down under a new quilt, I felt too excited to sleep. “At last we lumberjacks have become the masters,” I thought to myself. I pledged all my effort to following Chairman Mao in making revolution and producing more lumber for the building of a new China.

### Big Strides Ahead

To meet the growing needs of socialist construction, the Ichun forest region has developed very quickly into one of China's main bases for timber production. By 1964 the chief processes such as felling, hauling, loading and trans-

port were all mechanized. Machinery has constantly flowed into the forest region, especially since the Great Proletarian Cultural Revolution which brought about a substantial increase in China-made equipment. By 1970 the total number of tractors used for timber hauling was one-fourth more than that for 1965, and the number of trucks, one-third more than in 1965.

Mechanization and the building of a rail and highway network has made timber production possible throughout the year. In the past felling was done in winter and transporting in summer. The greatest volume of logs could not be moved by men or animals to the distant log depots. We sent them to the riverbanks by slides in the winter and floated them down the river to the depots on the lower reaches the next summer when the water was high. Now the use of tractors has changed the old traditional seasonal pattern of work.

Mechanization has not only emancipated us lumbering workers from the heaviest manual labor, but also raised production efficiency. For example, early after the liberation it was regarded as a “wonder” when I cut 20 cubic

meters of timber a day with a handsaw. But now a worker can cut over 100 cubic meters a day with a chain saw.

Working conditions have improved greatly, but we lumberjacks have never stopped striding down the road of revolution. Our region has a high mountain called Sky-kissing Peak. The Korean pine grows so thickly there that the peak looks like it is wearing a closely-fitting hat. We estimated that 4,000 cubic meters of timber could be cut from it. But to get there we had to climb up through a long ravine full of jagged rocks, called Stone-tooth Ravine, and then ascend the mountain's own steep slope. In the cold of February 1970, a felling team of 20 men led by Kao Ping-hsiang arrived at Stone-tooth Ravine. The stream that flowed through it was frozen into a "glacier" three or four meters deep but the icy water still ran in a shallow layer on the surface. This "glacier" was so steep and smooth that the tractors could make no progress. Kao Ping-hsiang and the team jumped into the water with axes and picks and chipped the ice off the top of the slope so as to make it less steep.

The next problem was how to get up Sky-kissing Peak. They cut narrow steps up the slope and in each of these fixed a log to give the tractor's caterpillar treads something to grasp, but even this failed. Finally, by putting their heads together they found a way. They fixed the steel cable on the tractor's winch to a stout tree-trunk up ahead. As the tractor backed up the slope the pull of the winch cable gave the additional help needed to make it up the mountain.

That is the way the felling team conquered the peak and took off its "hat". They finished hauling all the logs down the peak in only a little over a month. There are many forest areas like this in our province. One after another, they

are making their contribution to lumber for our motherland.

With the development of mechanization in the past few years, all forest administrations and lumbercamps around Ichun have set up their own machinery repair plants or repair stations. To meet the need for spare parts, the workers at the Ichun Forest Machinery Repair Plant turned their repair shop into a plant for manufacturing parts. They introduced 68 items of technical innovation in the past two years, and made 33 pieces of new equipment out of old or unused pieces. They now turn out over 200 kinds of parts for tractors and other logging equipment and cutters for lathes.

During the cultural revolution workers in the sawmills devised many ways to utilize formerly waste parts of the tree. Wood ends and bark are now turned into paper and many kinds of beautiful fiberboard. Carbon black, alcohol and other chemical materials are made from sawdust.

The revolutionary committees at different levels in the region gave their full support to the mass movement for technical innovation. Members of the leading groups also threw themselves into the campaign and worked together with the masses. Great achievements have been made in recent times. Every year hundreds of technical innovations have been carried out to improve machinery and felling technique and for greater multi-utilization of forest resources, all of which have helped to increase production.

#### A New Life

The progress in socialist construction in the region has meant a better and happier life for us workers. Take the lumbercamps buried deep in the forest. They're just like small towns now, with rows of brick houses built around a community center with shops, schools, hospitals and clubs

for the workers. Every lumbercamp has its own broadcast relay system.

In the old society we lumberjacks couldn't even fill our own stomachs, to say nothing of marrying and having a family. Now the schools in the lumbercamps ring with the cheerful singing of the workers' children. We lumberjacks enjoy socialist labor insurance. Under it we are issued overcoats of fur or padded cotton and gloves and boots in winter and, in summer, raincoats, rubber boots and other work clothes. When we are ill we get medical treatment free of charge. Our family members can be treated at half the cost. Old workers can retire on a pension and those who do not have families to take care of them can spend the rest of their lives in a home of respect for the aged.

Of all the changes, the greatest is the change in the forest workers' political status. Today we personally take part in managing the affairs of the forest region and the state. Our representatives are members of the revolutionary committees at different levels, from the lumbercamp to the forest administration, the administrative region and even the province. I myself have been twice elected a deputy to the National People's Congress. Last year I was chosen a member of the Heilungkiang province Party committee. I am also a vice-chairman of a forest administration in our region. Worker representatives often go to Peking to attend meetings and have seen our great leader Chairman Mao.

When I saw Chairman Mao in Peking for the first time in 1955, I was so excited I could hardly express my feelings. All I said was, "How are you, Chairman Mao."

Since then I have seen him thirteen times. And every time I go back to our forests afterwards, I feel they are greener and more beautiful than before.





Electric cars designed by the lumbermen lighten the work of selecting logs for shipment.

Carloads of timber on the way to support socialist construction.





# TAMING WILD DEER



The deer are taken out to graze on the shore of Hsingkai Lake.

A reward for answering the gong.



Out in the open.





# Training Deer for Herding

*China Reconstructs* Correspondent

**H**IDDEN among mountains covered with luxuriant grass and dense oak forests in Heilungkiang province's Paoching county is the Shuangliu Deer Farm. It is run by a unit of the People's Liberation Army for the purpose of breeding Sika deer, whose antlers, "harvested" annually from the farm's deer, are an ingredient in Chinese traditional medicine. Most of the farm's 20 workers are young people from Peking, Shanghai, Hangchow and other cities. They came to the farm on leaving school, motivated by the desire to build up and safeguard the border area of their motherland.

The farm began three years ago with only 30 deer. At first the young people raised them by the usual method of keeping them in enclosures and feeding them on oak leaves, grass and a small quantity of grain. As the deer multiplied, a great deal of manpower was taken up in cutting and transporting fodder. Growing up in the enclosures, the deer were weak and easily vulnerable to disease, and their condition even affected the quality of the antlers to some extent.

Some suggested that the method of raising the deer should be changed, that they be allowed to graze in the open on the mountains like cows and sheep. The farm's leaders agreed. The problem lay with the nature of the deer. It is a very sensitive animal, wild and timid. The deer would need to be

trained before they could be taken to the mountains. After careful observation and study, the farm workers concluded that the three things the deer were most afraid of were other animals, strange sounds and people. How to help them overcome these fears? The workers decided to make use of the deer's special liking for tasty tidbits to entice them to come near people. Gradually, when the deer saw a person, they would gather around him and follow him in the hope of getting some food. To get the deer over their fear of other animals, they were gradually brought in contact with pigs, sheep and dogs, these were even let loose in the enclosure to compete with the deer for food. The farm workers drove tractors, blew car horns and set off firecrackers near the deer enclosure to help them get over their sensitivity to noises. Thus the once timid and retiring deer got used to living in different surroundings. After a period of "training" they were taken out to graze for the day, first in nearby and later in distant pastures.

**B**REEDING deer was a completely new thing for these young graduates from the big cities. But, they thought, it was a part of the revolution, and they should do the job well. With this in mind, they decided they would not be stopped by any difficulties in their daily work.

One winter day as Young Shao and his comrades drove the deer to their grazing place on a mountain slope, something suddenly

frightened the deer and they began running in all directions. Only with great effort did the herders manage to get them together again. When they counted, they found six missing. "The deer are the property of the state," Shao said, "we shouldn't lose a single one." For two days they searched the mountain wilds in the bitter cold with the north wind whipping snowflakes in their faces. No matter how tired they were they did not stop until they found the six missing deer and led them back.

After the deer began grazing in the open, the number of births increased. Chu Kuei-chieh, a young woman who had only recently graduated from college, was assigned the task of assisting at the births. Once when a doe was having a difficult time bearing twins, to save the mother and babies Chu Kuei-chieh spent two hours kneeling beside the mother applying external manipulation until the fawns were born.

In order to further develop deer-raising, the workers at the Shuangliu farm have put the spirit of daring to think and do into action. By selecting strong stags for breeding, they raised both the rate of pregnancy and the number of live births.

At the beginning they did not know how to cut off the antlers or process them for use in medicine. The antlers always had to be sent elsewhere for this. Now they have not only mastered these techniques but have set up a simple processing shop whose products meet state standards.

Today the number of deer has increased to more than 500, most of them strong and healthy with fine long antlers. Doing their bit for socialist revolution and construction, the farm workers are not only meeting the target for antlers set by the state but, by open grazing, are saving 300 tons of grain a year.

←  
Yearlings feeding.

# Living in China

Rewi Alley

Just one life

yet lived in the main  
amongst the hills and streams  
of China, along with a people  
ever struggling for a way forward  
free of old burdens; yet  
a China too that ever weaves  
the best of its past into its present  
as it fights for its future.

I pick up a fragment  
of the pottery of Sung,  
then one of Ming, fruits  
of the fingers of generations  
of potters, contrast them  
with the perfection of mind  
and hand shown in pieces  
from today's Tangshan, Liling  
or Chingtehchen.

For near the half century  
I have lived in this land  
has there been the passion  
of revolution, a tempering  
by fire; suffering too there has been,  
and injustice, but each spring  
peach blossom has showered  
its loveliness, magnolias opened their  
great white blooms.

In Peking's Temple of Heaven  
the newly reconstructed tower  
gleams with quiet brilliance  
as it rises above ancient cypresses;  
and in the rose garden children  
of the newest generation  
romp amongst a thousand blooms.

Living in China with the deep  
satisfaction that comes in seeing  
people's organization stretching  
through a nation of communes,  
their brigades and work teams  
not only on the plains, but too  
in back valleys, on grasslands, or  
reclaiming fen country, alkali  
waste; planting trees by the billion  
for any who loves China, all this  
rich recompense indeed.

Then there is the joy of  
seeing children grow up sturdily  
learning to live, working and learning  
together; old diseases that  
struck at young lives mastered  
a new day opening up gloriously  
in front of them.

Living in China through the years  
has brought the bitter with the  
sweet; there has been the privilege  
of sharing hard times as well  
as the good ones; always some  
sweetness coming with the bitter,

yet too, ever the sad side as well  
as the merry one; the grace of  
a lone pine on the cliff  
standing against all storms;  
the garden rich with chrysanthemums;  
the hillside covered with azaleas;  
the youth that went out to fight  
and fighting died  
in their millions, until there came  
the way, and now streamlined  
machines hum in a thousand  
factories, producing the mechanization  
which now will change the countryside  
once more.

Though living in Peking  
brings solid comfort  
and a quiet compound of  
trees and grass to work in;  
parks, gardens, museums,  
exhibitions for the afternoon  
stroll, yet always there is  
the lure of the road back  
amongst villages where people  
face so much together, rip  
mountains asunder, tunnel  
through cliffs, bringing waters

to places waters never flowed  
before; then too is the beauty  
of the children and Tianshan alps;  
Karakorum over Kashgar,  
colorful nationalities joining  
together in unity around principle  
so surely expressed by Mao Tsetung.  
Living in China, alive  
with the words, all for  
the people, let us criticize  
and struggle to transform;  
cut bureaucracy and waste;  
make for self sufficiency;  
drive at selfishness; all  
these and so many more down  
to earth maxims part and  
parcel of the code these people  
increasingly live by as they  
defy imperialism, and exploitation  
that plagued just too long!  
Ideas that are contagious  
as more and more they go  
into practice, with peoples  
everywhere, watching, listening,  
taking note of all that happens  
in the China of today.  
Yes, it is good to be living  
in China, catching some of its  
fire, then trying to do what one can  
to pass a little on to warm  
the hearts of those who struggle  
everywhere.

*Peking*  
*September 17, 1971*

## 为人民服务的榜样

## Wèi Rénmín Fúwù de Bǎngyàng

## An Example of Serving the People

一天下午，向阳小学一群  
Yì tiān xiàwǔ, Xiàngyáng Xiǎoxué yì qún  
One day afternoon, Xiangyang Primary School a group (of)

学生来到郊区一个人民公社参加  
xuéshēng lái dào jiāoqū yíge rénmin gōngshè cānjiā  
pupils came to suburb a people's commune took part (in)

劳动。当他们正在帮助社员挑  
láodòng. Dāng tāmen zhèngzài bāngzhù shèyuán tiāo  
labor. When they (were) helping commune members carry

水、打扫院子时，突然从村后传来了  
shuǐ, dǎsǎo yuànzi shí, tūrán cóng cūn hòu chuánláile  
water, sweep courtyards time, suddenly from village rear spread

“救火!”的喊声。他们看见一间瓦  
“Jiù huǒ!” de hǎnshēng. Tāmen kànjian yì jiān wǎ  
“Help! Fire!” shout sound. They saw a tiled

房的上空，正翻滚着浓烟。  
fáng de shàngkōng, zhèng fāngǔnzhe nóng yān.  
house's overhead, (was) rolling dense smoke.

他们连忙拿起水桶和脸盆，飞快地  
Tāmen liánmáng náqǐ shuǐtǒng hé liǎnpén, fēikuàide  
They hastily took up buckets and basins, rapidly

向失火的地方跑去。他们和  
xiàng shī huǒ de dìfang pǎoqù. Tāmen hé  
towards (caught) fire place ran. They and

社员一起，冒着浓烟和火光，  
shèyuán yìqǐ, mào zhe nóng yān hé huǒguāng,  
commune members together, defying dense smoke and flame,

冲进屋里，把堆放在这座库房  
chōngjìn wū li, bǎ duīfàng zài zhè zuò kùfáng  
rushed into room in, piled at this storehouse

里的农具、饲草搬出来。经过半小时  
li de nóngjù, sìcǎo bānchūlai. Jīngguò bàn xiǎoshí  
in farm implements, fodder moved out. After half hour's

的搏斗，这场火灾终于扑灭了。  
de bó dòu, zhè chǎng huǒzāi zhōngyú pūmièle.  
battle, this fire (was) finally put out.

社员们一致称赞这些小学生，  
Shèyuánmen yìzhì chēngzàn zhèxiē xiǎoxuéshēng,  
Commune members unanimously praised these pupils,

说他们是“一不怕苦，二不怕  
shuō tāmen shì “yì bú pà kǔ, èr bú pà  
saying they were “firstly not fear hardship, secondly not fear

死”的好榜样。  
sǐ” de hǎo bǎngyàng.  
death” good example.

## Translation

One afternoon, a group of pupils of Xiangyang Primary School went to a people's commune in the suburbs to do physical labor. As they were carrying water and sweeping courtyards for the commune members, suddenly shouts of “Help! Fire!” came from behind the village. They saw dense smoke rising up from a tile-roofed house.

They quickly took buckets and basins, flew towards the fire. Together with the commune members, they rushed into the room and in spite of the smoke and flames moved out the farm implements and fodder kept in this storehouse. After half an hour's battle, the fire was put out.

The commune members praised the pupils in one accord, saying that they were a good example of “fearing neither hardship nor death”.

## Explanatory Notes

1. Dāng ... shí 当……时 functions as the conjunction “when” used to introduce a clause showing the time or the occasion an action takes place. E.g. Dāng tāmen zhèngzài dǎsǎo yuànzi shí, chuánláile “jiùhuǒ!” de hǎnshēng 当他们正在打扫院子时，传来了“救火!”的喊声 means “Shouts of ‘Help! Fire!’ came when they were sweeping the courtyard.”

2. Zhèngzài 正在 is often used before verbs to indicate the progressive tense. E.g. Tāmen zhèngzài bāngzhù shèyuán tiāo shuǐ 他们正在帮助社员挑水 means “They were carrying water for the commune members.” Sometimes zhèngzài 正在 can be simplified as zhèng 正. This happens usually in an impersonal sentence, e.g. Nàr zhèng fāngǔnzhe nóngyān 那儿正翻滚着浓烟, meaning “Dense smoke is rolling out there.”

3. Sometimes when a verb is followed by another verb or by an adjective, the second verb or the adjective serves as a complement to the verb. For instance, in chuánláile 传来, pǎoqù 跑去 and bānchūlai 搬出来, the second characters lái 来 (come) qù 去 (go) and chūlai 出来 (come out) are complements to the verbs preceding them. These complements show the direction of the action taking place, and chuánláile 传来, pǎoqù 跑去, bānchūlai 搬出来 mean “spread (came) over”, “ran towards” and “moved out” respectively.

4. Fēi 飞 means “to fly” and kuài 快 “fast”. Fēikuài 飞快 means “very fast”.

## A Simple Key to Pronunciation

Consonants: b, c (ts), d, f, g, h, j, k (as in kill), l, m, n, ng, p (as in peak), q (as in cheer), r (as in run), s, t, w, x (as in ship), y, z (dz), zh (as in rich), ch (as in chew), sh (as in shrub). The last three are pronounced with the tip of the tongue curved back.

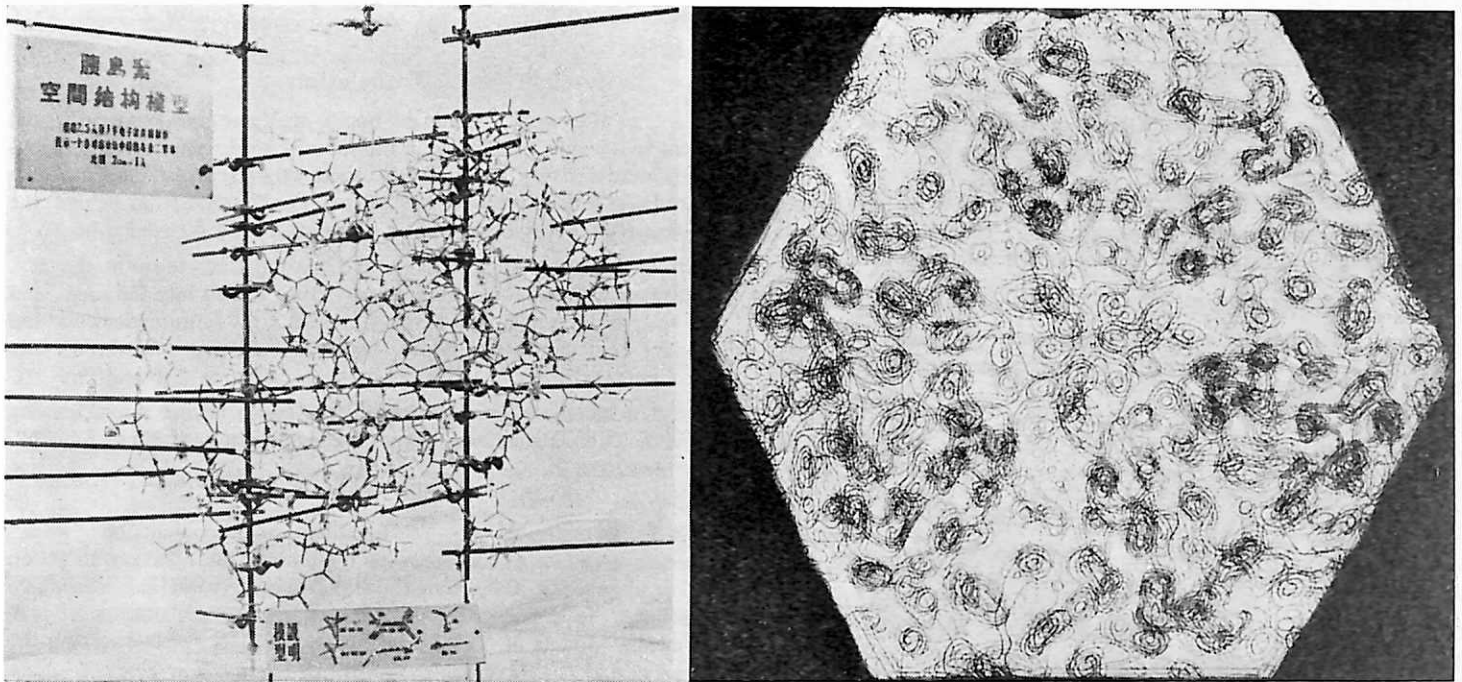
Vowels: a (as in father), o (ò), e (ù), i (ì), u (ū), ü (as in German), after j, q and x, u pronounced as ü. The sounds of combination vowels such as ai and iao are as in English.

To save space, letters in which the sound is the same as, or similar to, that used in English are not further described.

A fuller key to pronunciation of the phonetic alphabet used in this column may be obtained on application to *China Reconstructs*.

# DETERMINING INSULIN CRYSTAL STRUCTURE

## Another Step Forward in Protein Research



Right: A view through several sections of the electron density map. Left: A model of the spatial structure of a dimer (double molecule) of pig insulin made after analysis of the electron density map.

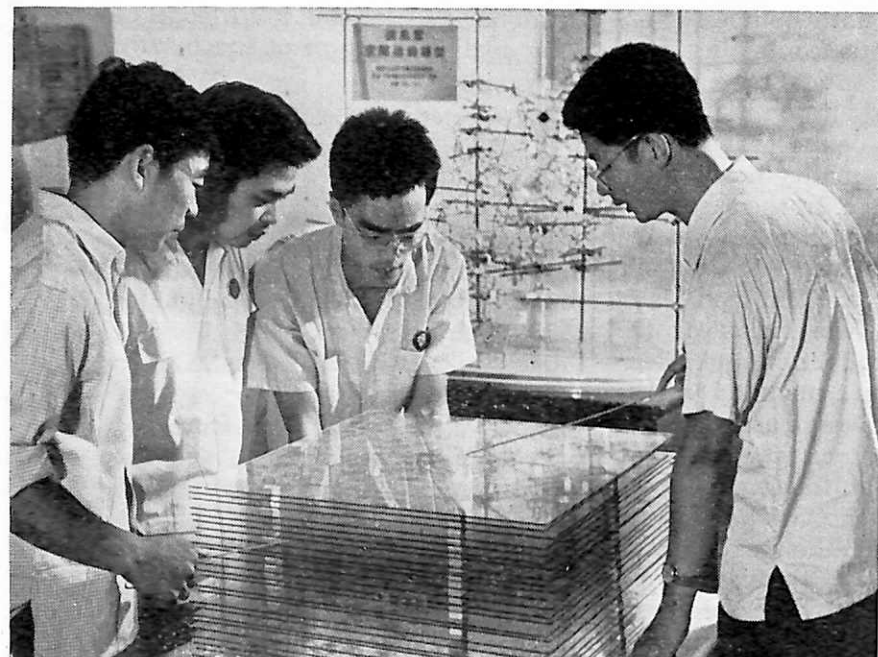
### Proteins and Insulin

**P**ROTEINS function in all biological activity. Living organisms contain many kinds of proteins, sometimes thousands even in a single cell. In an organism, different kinds of proteins have different functions. For instance, a very large class called enzymes act as catalysts for the chemical processes going on in the living body. Some proteins perform functions which enable muscles to stretch and contract; some, like hair, fingernails and skin, give protection. Some hormones are proteins that regulate and control metabolism. Insulin is a hormone protein secreted from islet-shaped cells in the pancreas of man and animals.

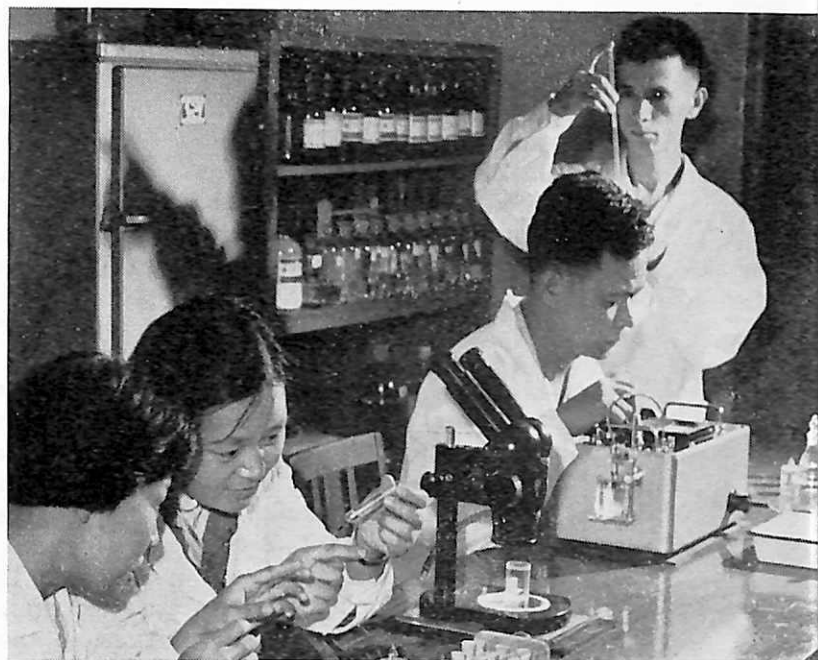
The food the body secures from outside is digested and broken down into the nutrients needed and combined to form parts of the living organism. Insulin is a hormone that controls the metabolism of sugar. Lack of insulin in the body hinders the utilization of sugar. Then the sugar in the blood increases and is discharged in the urine. This leads to the condition known as diabetes.

All proteins are formed from 20 kinds of amino acids. As the letters of the alphabet form words, these amino acids, combined and arranged in different ways in what are known as peptide chains, form the various proteins. Every insulin molecule contains an A chain of 21 amino acids and a B chain of 30. These two chains, joined by the chemical force of two disulphide linkages, are arranged in space in a coiling and folding complex pattern within the molecule. Insulins from different animal species differ in structure. For example, bovine insulin differs from pig insulin in two of the amino acids.





Scientists examine the electron density map.



Preparing insulin derivatives.

**T**HE great proletarian revolutionary teacher Frederick Engels long ago pointed out, "Life is the mode of existence of albuminous bodies." His penetrating dialectical materialist observation on the phenomenon of life is a forceful criticism of metaphysical and idealist religious theories. Hence research on protein has immense significance not only for the development of natural science but also for philosophy.

In 1965 synthetic crystalline bovine insulin was produced by chemical means for the first time in history by Chinese scientists. In 1971, they succeeded in determining the spatial structure of a molecule of crystalline pig insulin. They did this using the method of X-ray diffraction at a resolution of 2.5 angstroms.\* This is another important achievement in protein research advanced by the proletarian cultural revolution and guided by Chairman Mao's philosophical thinking. It marks another step forward in our probe of the secret of life.

\* Resolution is the minimum separation at which two objects can be distinguished. One angstrom is a hundred-millionth of a centimeter.

### Determining Insulin Structure

Protein is the basic substance of life. The successful total synthesis of bovine insulin in 1965 was the world's first creation of a biologically active protein by the chemical method. It realized Engels' prediction that "as soon as the composition of the protein bodies becomes known, chemistry will be able to set about the preparation of a living protein". The 1965 synthesis was a new argument for the dialectical materialist theory of the origin of life.

It is now known that the fine and varied physiological functions of protein in the processes of life are related to the extremely complicated arrangement within the protein molecule of the chains of amino acids which make it up. Therefore, determining the spatial structure of a protein molecule can create conditions for studying the relationship between its structure and its functions. The spatial structure of the insulin molecule can be determined from a study of the spatial structure of crystals of insulin.

Science researchers from Peking University, the Chinese Academy of Sciences and other organizations began work on determining the

structure of crystalline insulin in the summer of 1967 in the high tide of the cultural revolution.

The protein molecule is a macromolecule, that is, a very large molecule containing thousands of atoms. Even insulin, the smallest of the proteins, has over 700 atoms, and the average distance between one of these atoms and its nearest neighbor is about 1.5 angstroms. There is as yet no way to make a direct observation of such fine and complex spatial structure. It can only be derived indirectly by the X-ray diffraction method. When the incident X-ray beams impinge upon a crystal, they are scattered by the atoms of the crystal. Since the arrangement of the atoms in the crystal is highly ordered, the scattered beams interfere with each other. The net effect is the production of X-ray diffraction. Measuring the intensity of the diffracted beams is the method used for determining crystal structure.

The use of X-ray diffraction to find the structure of crystalline insulin began abroad over 30 years ago. Only in the past dozen years have big advances been made after a breakthrough on the method of determining the crystal structure of biological macromolecules. Basic

theoretical research on this topic involves many different branches of science. Only a few of the scientists who participated in the recent insulin project in China had previously analyzed the structure of even small molecules with a few dozens of atoms. They had to start right from the beginning for much of the work.

### A Key Problem

One of the key problems in determining the structure of the insulin crystal is the preparation of derivatives of insulin suitable for examination by means of X-ray diffraction. These derivatives are achieved by introducing certain heavy-atom compounds into the insulin crystal, complexing it with the insulin molecules without changing the spatial structure of the insulin crystal. The spatial structure of insulin can then be learned from the way the intensities of the X-ray diffractions differ in the prepared derivative and in the insulin itself.

For a long time the Chinese researchers did not know how to achieve this complexing of heavy atoms with the insulin crystal. They tried different reagents one by one. There was no rule to go by. Then, following Chairman Mao's teaching that true knowledge comes from practice, the Chinese scientists broke away from the usual customs and tried many new ways of preparing the derivatives. A preliminary summing-up revealed that certain heavy metal ions had a destructive effect on the insulin crystal. This led to a deeper discussion of a passage from Chairman Mao's *On Contradiction*, "We Chinese often say, 'Things that oppose each other also complement each other.' That is, things opposed to each other have identity . . . . 'Oppose each other' refers to the mutual exclusion or the struggle of two contradictory aspects. 'Complement each other' means that in given conditions the two contradictory aspects unite and achieve identity. Yet struggle is inherent in identity and without struggle there can be no identity." They concluded that the very strong destructive effect of such ions might mean that these could be complexed with the insulin molecule.

So they prepared a number of organic compounds containing such metals in order to test the effect of the heavy metal ions on the crystal. True to their expectations, this created a high-quality heavy-atom insulin derivative. In the same way they obtained another heavy-atom insulin derivative. Again our scientists followed Chairman Mao's teaching: "In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature undergoes constant change; they never remain at the same level." They analyzed the two derivatives and found that the main heavy atoms in the two derivatives occupied similar and very close positions in the crystal. The heavy-atom reagent and the insulin crystal form the two opposing aspects of a contradiction. They co-exist in a single entity and at the same time struggle against each other. The character of each derivative is determined by the balance achieved in the relationship between these two aspects of the contradiction. Balance, however, is temporary, relative and changeable. As the heavy atoms in the two derivatives occupy positions very close to each other, if the two heavy-atom compounds are introduced simultaneously into the same insulin crystal, they will compete in complexing with the insulin molecule, break the old balance and establish a new balance, and thus give rise to a new pattern of diffraction. This was successfully proven in a series of experiments which yielded yet another new derivative. After over a thousand trials, the researchers overcame the difficulties of preparing derivatives.

The great quantity of data was collected, arranged and analyzed, calculations were made on a giant universal electronic computer, and a set of electron density maps of the insulin crystal was drawn up. Each set is in 60 sections. This set of maps is like the spatial structure of an insulin crystal enlarged 100 million times and cut into 60 parallel sections. The density of the electrons on the maps reveals the clusters of electrons around a number of nuclei—the atoms, which make up the insulin molecule. From these can be derived

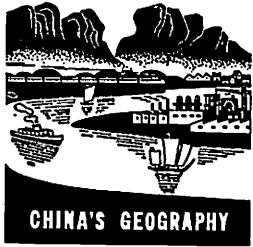
rational and reliable knowledge of the spatial structure of the insulin molecule.

### The Process of Cognition

China's scientists lacked experience in using electron-density maps to analyze the structure of macromolecules. They found guidelines for their work in *On Contradiction*, in which Chairman Mao points out the two processes of man's cognition: "One, from the particular to the general, and the other, from the general to the particular. Thus cognition always moves in cycles and (so long as scientific method is strictly adhered to) each cycle advances human knowledge a step higher and so makes it more and more profound."

The insulin molecule is characterized by two peptide chains (the amino acids which make it up arranged in chains) and three disulphide linkages. These chains and linkages occupy the key positions in the molecule's spatial structure. The researchers first located these key positions and from them determined the spatial structure of the whole. After that they reversed the process, using the spatial structure of the whole to check the correctness of their location of the key positions. Repeated practice enabled them to complete the analysis of the maps.

On the eve of China's National Day in 1970, the scientists completed a preliminary analysis at a resolution of four angstroms, thus establishing the outline of the insulin molecule and the basic course of its two peptide chains. In January 1971 they finished a more precise analysis at a resolution of 2.5 angstroms. Further technical refinements enabled them to establish more details, and thus complete the work of determining the structure of the pig insulin crystal at a resolution of 2.5 angstroms. The results were announced on June 30, 1971, the eve of the 50th anniversary of the founding of the Chinese Communist Party. The entire project took four years. Before the end of July, the results were verified and pronounced up to advanced world levels by a meeting called by the Chinese Academy of Sciences.



# The Rivers of China

**C**HINA has a particularly large number of rivers. More than 5,000 of them have drainage basins of 100 square kilometers or more. The majority of these have outlets to the sea, either the Pacific, Indian or Arctic Oceans. All the major rivers—the Yangtze, the Yellow, the Heilung, the Pearl and the Haiho—flow from west to east and empty into the Pacific. The Yalutsangpo and Nukiang rivers in southwest China stream south into the Indian Ocean. The Irtysh River which flows through Sinkiang eventually finds its way to the Arctic Ocean.

The rivers in the northern part of China—that is, north of the Huai River and the Chinling Mountains—have a large flow in the summer which dwindles to something quite small in winter. They freeze in the winter, some for longer than others, and are therefore not navigable the year round. Most of these rivers carry large amounts of silt, so that often the lower course fills up to such an extent that the channels rise above the level of the surrounding land. Unless contained by strong dykes, these rivers often flood over and shift their course.

Rivers south of the Huai-Chinling divide carry a heavy volume of water which does not vary much with the seasons. These never freeze, a factor which makes them a valuable transport asset. Because the areas they drain are rich in vegetation, these rivers carry little sediment.

The biggest rivers in the Heng-tuan Mountains in southwest China such as the Nukiang and the Lantsang rise in the Chinghai-Tibet highlands and rush down between towering mountains and narrow gorges. Because of this, though they have an enormous flow and are ice-free, they are not navigable.

However, they offer an unlimited potential for water power.

Inland rivers, which are located mainly in the arid northwest, drain one-third of the country's total area. Among them are the Tarim, the Tsaidam and the Shuleh. They are fed by glaciers and snow, and these determine the volume and length of their flow. They flow intermittently and frequently dry up.

In addition to natural rivers, China has many canals. The Grand Canal dug in ancient times stretches for 1,700 kilometers from Peking southward to Hangchow. Other outstanding examples are the spiderweb of canals in the Yangtze delta, the canals which have been built to provide an outlet for the Haiho River and the new Red Flag Canal for irrigation built through the mountains of Honan province.

## Major Rivers

China's biggest river is the Yangtze. Rising in the Kokoshili Mountains in western Chinghai province, it traverses 5,800 kilometers through Chinghai, Tibet, Yunnan, Szechuan, Hupeh, Hunan, Kiangsi, Anhwei, Kiangsu and the Shanghai area to empty into the East China Sea. It drains a basin of 1,800,000 square kilometers—about 19 percent of the country's total area—inhabited by 250 million people. As the greater part of its length is navigable, it is a major transport artery.

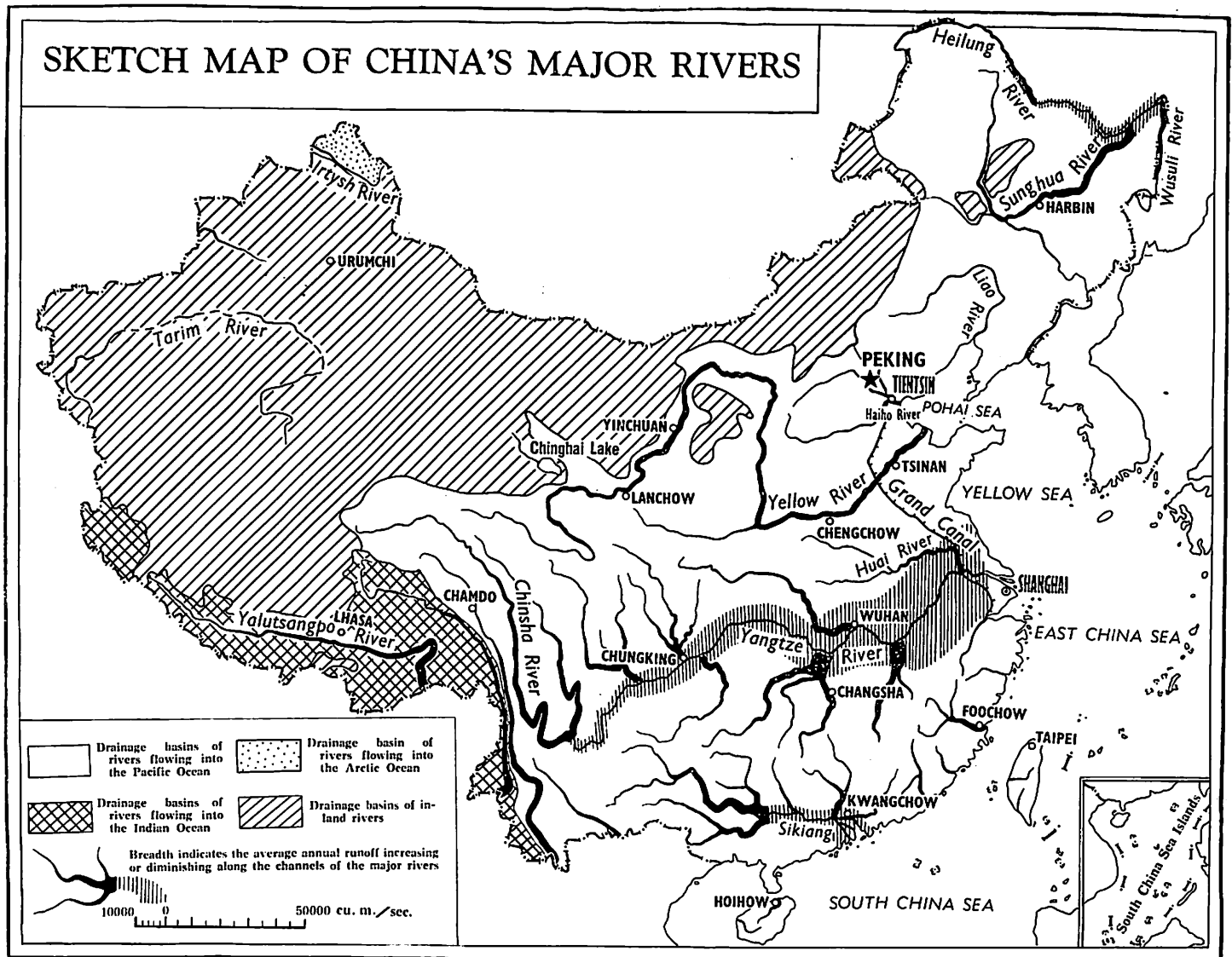
The Yellow River is the second biggest. Originating in the northern foothills of the Bayan Kara Mountains in Chinghai province, it flows 4,800 kilometers through Chinghai, Szechuan, Kansu, Ning-sia, Inner Mongolia, Shensi, Shansi, Honan and Shantung to empty into the Pohai Sea. The Yellow River valley, 740,000 square kilometers in area, is the birthplace of

Chinese history and the cradle of Chinese culture.

The middle section of the Heilung River forms part of the border between China and the Soviet Union. This river has two sources, the Shilka River which originates at the eastern foothills of the Kentai Mountain in the northern part of the Mongolian People's Republic, and the Erhkuna River which has three tributaries, one of which originates on the western slopes of the Greater Khingan Mountains in Heilungkiang province. After the two tributaries merge in Loku village west of Moho on the northernmost part of the Heilungkiang border, the stream is called the Heilung River. Eventually flowing into the Sea of Okhotsk off the Soviet Union, it measures 2,850 kilometers in length from Loku village to the outlet.

What is generally known as the Pearl River, south China's biggest, is really three rivers, the Sikiang, Peikiang and Tungkiang which converge near the sea in the Pearl River delta. The Sikiang, largest of the three, rises in the Wumeng Mountains in east Yunnan and flows 2,100 kilometers through Kweichow, Kwangsi and Kwangtung into the South China Sea. The Pearl River drains an area of 420,000 square kilometers in China and a small basin in the Democratic Republic of Viet Nam. Located in humid semi-tropical regions with heavy rainfall, it carries an enormous flow, which, through the area's dense network of waterways, facilitates transport.

The Haiho is the outlet for five big waterways—the North Grand Canal, the Yungting River, the Taching River, the Tzuya River and the South Grand Canal. They converge like the ribs of a fan near Tientsin, and the 70-kilometer-long stretch from there to the Pohai Sea at Takukou is called the Haiho.



The Haiho system drains an area of 265,000 square kilometers which includes the greater part of Hopei and Shansi provinces, a part of Honan province and the Peking and Tientsin areas.

The Huai River, 1,000 kilometers long, originates in the Tungpai Mountains in Honan province and flows eastward through Honan, Anhwei and Kiangsu into the Hungtse Lake and eventually into the Yangtze. The drainage basin of the Huai, Yi, Shu and Szu rivers, 260,000 square kilometers in all and situated in the heart of China, is the home of 100 million people. Within it lie 13 million hectares of cultivated land and rich natural resources.

### Controlling the Rivers

The reactionary ruling class in old China paid no attention to water control, so that almost all the main rivers perennially suffered

from flood and waterlogging in their middle and lower reaches. Since liberation in 1949 the people have built more than 1,000 large and medium-size reservoirs and tens of thousands of small ones upstream on the bigger rivers, accomplished extensive soil conservation work and built several hundred thousand kilometers of dykes in the middle and lower reaches, and constructed 100 drainage channels in the low-lying plains and coastal areas.

One of the major flood control projects on the Yangtze is the Ching River Flood Diversion Area. After rolling through the gorges on the border of Szechuan and Hupeh provinces, the Yangtze enters the wide open plain. This middle section of the Yangtze is known as the Ching River and follows a narrow winding course. Slowed down, the current deposits its silt along this stretch, thus raising the river-

bed above the surrounding land so that the water often flooded the banks.

After liberation, with leadership from the People's Government, a vast army of peasants numbering in the hundreds of thousands raised and strengthened 180 kilometers of dykes along this section. These dykes have never once breached in more than 20 years.

The flood diversion project was completed in a little more than a year following Chairman Mao's call in 1952, "Strive for the successful completion of the Ching River flood diversion project in the interests of the people!" When the Yangtze rises in flood, it diverts the water safely into the detention basin through 54 sluice gates.

The Yellow River used to be called "China's sorrow". The loess highlands through which its middle section flows have sparse vegeta-

tion, so that the soil is easily washed away. The silt carried into the Yellow River makes it the color of mud. This silt is deposited in the riverbed as the current slows down while crossing the north China plain. Before the liberation the river repeatedly burst its banks and changed its course. The untold misery which this brought for the people living in the river's flood plain was augmented by harm caused by the ruling classes through the ages. The most shocking example of this took place in 1938 at Huayuankou near Kaifeng in Honan province. As the Japanese army invaded the plain, Chiang Kai-shek, head of the Kuomintang reactionaries, instead of fighting the Japanese, chose to slow their advance by bombing the dykes and bringing disaster to 10 million people in the area.

Very soon after the People's Government was established in 1949, Chairman Mao issued the directive that **"work on the Yellow River must be done well"**. In the past 22 years the people have built several big reservoirs on the upper and middle reaches which serve power generation, irrigation, flood control and to retard silt. In the loess highlands extensive soil conservation projects have been undertaken to halt erosion. The 1,800-kilometer dyke on the lower reaches has been strengthened, and many water control projects have been built such as the People's Victory Canal on the north bank near Chengchow in Honan province, which diverts some of the water for irrigation. To turn the silt to good use, efforts have been made to let it collect to build new fields. Much has been done to improve alkaline soil in areas subject

to waterlogging, develop irrigation and create fields which give high and stable yields. While the flood problem is basically under control, the battle to control silt is still going on.

The Haiho River system is like a palm-leaf fan. The five big rivers in the upper reaches and their numerous tributaries are all short and swift-flowing. During heavy rains, their torrents pour into the Haiho at high velocity. Unable to take the increased flow, the river used to burst through to the plain in great floods.

In 1963 Chairman Mao issued the call, **"The Haiho River must be brought under permanent control."** Since then the people have dug or widened over 20 large outlets for the river, totalling 2,000 kilometers in length. This increases the river's carrying-capacity eight fold. They also erected 14 dykes totalling 1,400 kilometers, built or enlarged 1,400 reservoirs in the mountain areas with a total capacity of 17,500 million cubic meters. Constructing these projects entailed moving 1,500 million cubic meters of earth. With the river basically under control, there have been constant good harvests on the three million hectares of farm land in its valley.

The Huai River was also known for its floods. Chairman Mao's call in 1951 that **"the Huai River must be harnessed"** opened a campaign in which the people dug more than 30 big reservoirs and 2,000 smaller ones and built many storage projects. The course of the river has been reconstructed and several new outlets to the sea were dug, including the New Yi River, the New Shu River and the North Kiangsu Irrigation Canal. These brought large



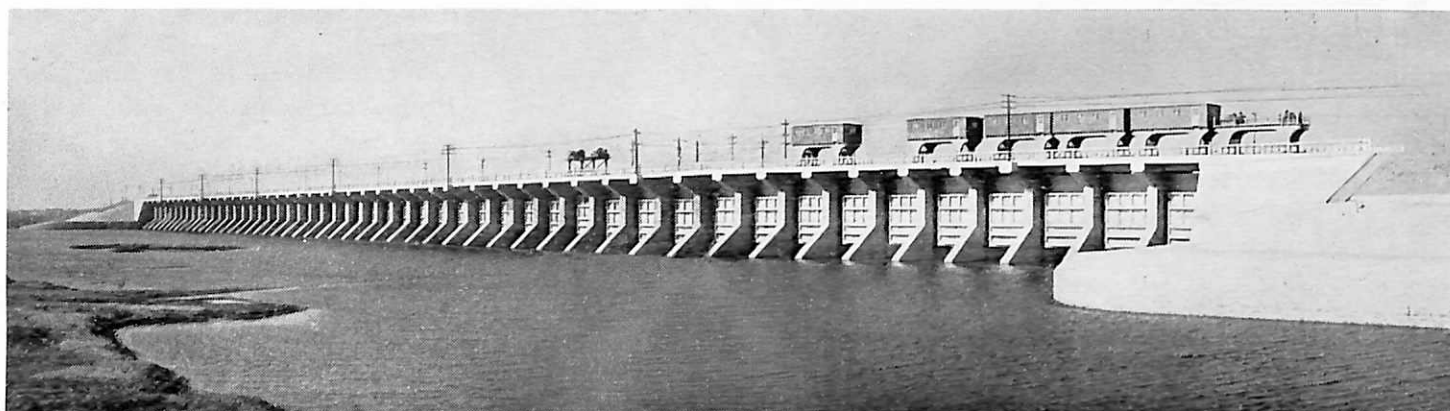
The Yangtze River is navigable far upstream.



The Yalutsangpo River in Tibet.

areas under irrigation. During the cultural revolution the New Pien River and the Red Guard River were opened. Today excellent harvests of grain and cotton are the rule rather than the exception in the Huai River valley.

Gates of the Tungpinghu Yellow River flood diversion project in Shantung province.



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(Continued from p. 20)

for about six months. By 1964 we had dug 24 such cisterns of various sizes. But a dry spell still left us without water.

In 1965 Sandstone Hollow suffered a severe drought. For 253 days there was no soaking rain. The earth cracked, nothing could be planted. Our people declared, "We're the Foolish Old Men of today. We'll make the heavens bow before us. We'll beat the drought with our carrying poles!" And on these shoulder-poles we carried enough water to plant the crops. In an 83-day battle through the

planting and growing season, our villagers carried 130,000 buckets of water over a total distance of 205,000 kilometers, which guaranteed the crops on 1,200 *mu* of land. That autumn our average yield was 560 *jin* per *mu*, a good record despite the drought.

In the course of our battle, we found one water source on the other side of North Peak. Again we dug, blunting and breaking numerous drills and hammers on the stones. After 50 days we had a well 10 meters deep and 11 meters in diameter. At the same time we built a pumping station and laid 1,300 meters of pipes. The

whole thing took 7,000 man-days. After going over a 120-meter-high mountain ridge, the clear water finally flowed right to our Sandstone Hollow. At last our waterless history came to an end.

\* \* \*

We members of the Sandstone Hollow brigade sum up our experience of the past twenty years like this: "As the grindstone sharpens the knife, hardships and difficulties have tempered us. The harder the stone, the harder we fight."

15 *mu* = 1 hectare (6 *mu* = 1 acre)  
1 *jin* = 0.5 kg. (or 1.1 lb.)

## STAMPS OF NEW CHINA

# Taking Tiger Mountain by Strategy

Scenes from the modern revolutionary Peking Opera *Taking Tiger Mountain by Strategy* are featured on a set of six colorful stamps issued by the Chinese Ministry of Communications on August 1, 1970. All are of 8 fen denomination.

Stamp 1, green, blue, yellow and red. Hero of the opera, Yang Tzu-jung, leader of a scout platoon in the Chinese People's Liberation Army (PLA).

Stamp 2, chestnut, green, blue and yellow, from Scene III: "Asking about Bitterness". Hunter Chang and his daughter Pao are ready to set off as guides for PLA scouts pursuing the bandit Howling Wolf.

Stamp 3, light blue, brown, indigo, ochre and red, from Scene V: "Up the Mountain". Yang Tzu-jung spurs his horse through the snowy forest, where with dauntless courage he works his way into the enemy's mountain stronghold.

Stamp 4, sepia, salmon, green, blue and red, from Scene VII: "Arousing the Masses". Railway worker Li Yung-chi resolves to go with the Communist Party-led PLA to the bandits' lair, Tiger Mountain, to destroy the enemy.

Stamp 5, light blue, salmon, brown, indigo, orange-brown and dull purple, from Scene VIII: "Sending out Information". Yang Tzu-jung sings the aria in which he reveals he will send a secret report to his detachment on the bandits' activities.

Stamp 6, ochre, yellow, red, green and black. At the end of the opera, PLA regimental chief of staff Shao Chien-po introduces Li Yung-chi to Yang Tzu-jung. The picture of the three with the hunter's daughter Chang Pao represents the uniting of the forces that defeated the bandits.

The legend in small red characters immediately below the picture on the six stamps reads: "The modern revolutionary Peking Opera *Taking Tiger Mountain by Strategy*." Stamps 1, 2, 3 and 6 measure 40×30 mm. Perf. 11. The rest measure 52×31 mm. Perf. 11½. Photogravured. Serial Nos. 1-6.



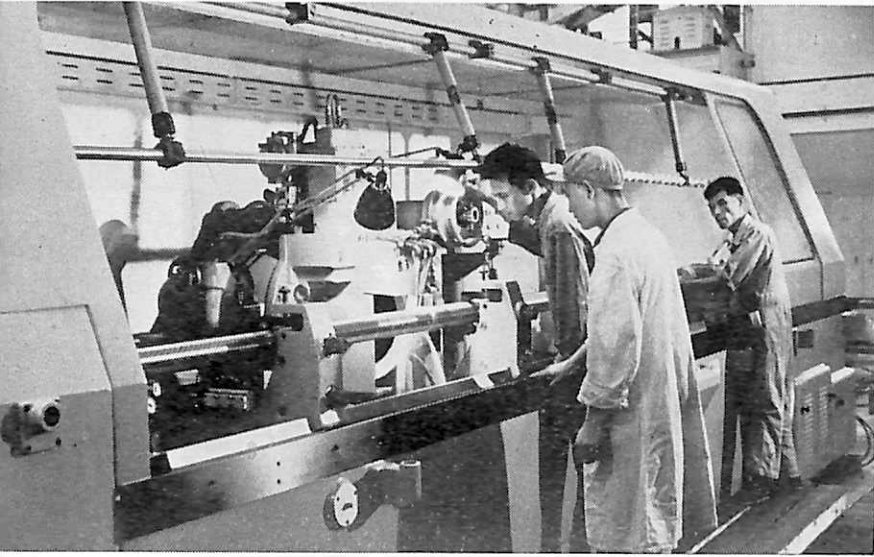
## CHINESE STAMPS

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# Notable Progress in China's Industry



A big precision thread-grinder.

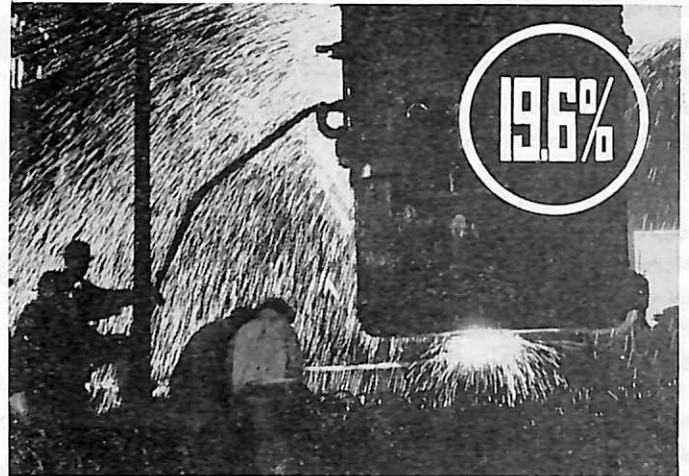
**F**IGURES for the first eight months of 1971 show China's total industrial output 18.7 percent higher than in the same period of 1970. Some of the production increases were: steel 19.6 percent, iron 22 percent, steel products 19.1 percent, coal 11.8 percent and crude oil 27.2 percent. Production in machine-building and power and in light industry also surpassed that for the same period in 1970. Improvement in quality was made in many products, while the amount of raw material, fuel and electricity used for them were cut down. Progress in capital construction has been rapid. A series of new projects and additions to earlier ones have been completed and have gone into production. The volume of rail, road and water transport has also increased markedly in comparison to the same period in 1970.

China's science and technology scored many new successes and filled in some gaps. New products, materials and equipment trial-produced and new techniques and technological processes introduced in the first half of 1971 in Peking, Shanghai, Tientsin and Liaoning province ran into the tens of thousands. Machines such as a big precision thread-grinder and a big tunnelling machine suited to China's particular needs were trial-produced in Shanghai.

In both factories and mines, workers and staff members are experimenting in a big way with multi-utilization of materials. One example comes from a

1971 PRODUCTION MADE  
SIZABLE INCREASES  
OVER 1970\*

\*Based on Jan.-Aug. figures for both years.



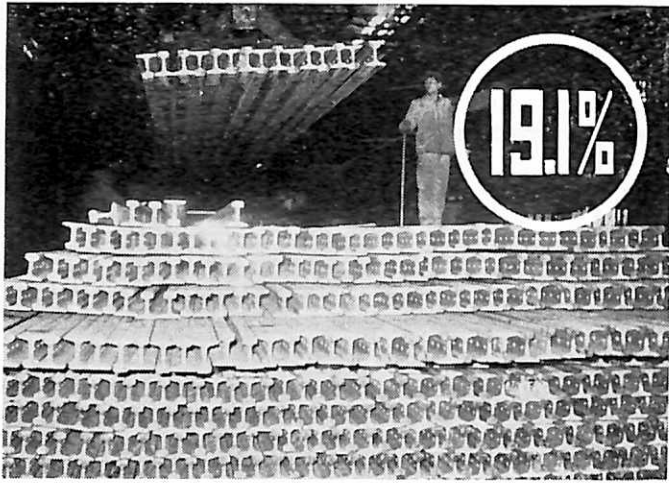
Steel



Iron



# and Agriculture



Steel products



Coal



Crude oil

plant under the Northeast General Medicine Company. In the past two years the workers there have found 300 materials that could be salvaged from formerly waste gases, water and other liquids. They have already utilized 100 of these, adding eleven new products to their list. The 4,000 tons of chemical materials reclaimed have been used to create 5,800,000 yuan of value for the state.

Industry's aid to agriculture was strengthened throughout the country last year in accordance with Chairman Mao's principle for developing the national economy: **"Take agriculture as the foundation and industry as the leading factor."** Local industries serving agriculture have been developed in a planned way to speed up the mechanization of farming. Today most of the provinces, municipalities and autonomous regions have built plants to produce walking tractors, power machinery and farm implements and parts. A system of local industry serving agriculture is taking shape step by step.

**F**OLLOWING nine successive years of fine harvests, 1971 saw another good harvest of summer crops and early rice. The early rice harvest was the biggest in history in all of the ten provinces, the Kwangsi Chuang Autonomous Region and the Shanghai area which comprise the country's chief rice-growing regions. In many provinces the output of early rice rose by twenty percent over 1970. The harvest of autumn crops was also good.

Last year people throughout the country conscientiously carried out the policy of **"taking grain as the key link and ensuring an all-round development"**. While concentrating on grain production, they have also done much to develop a diversified economy. This resulted in good harvests of all the industrial crops and all-round development in forestry, animal husbandry, fishing and sideline production. Output of rapeseed, tea, cocoons, sugar crops, tobacco and fruit surpassed that for 1970. The area planted to new forests in the first six months of 1971 was 35 percent more than that for the same period in 1970. According to incomplete statistics from major fishing areas, the catch for the first half of 1971 was more than 10 percent above that for the corresponding figure for 1970. A considerable growth in animal husbandry is also reported. In the first half of 1971 the number of pigs in 13 provinces and the Kwangsi Chuang Autonomous Region and the Peking and Tientsin municipalities was 15 percent greater than in the same period in the previous year.

China's flourishing industry and agriculture results in a thriving market. Currency and prices are stable. The volume of purchases and sales for January-August 1971 was greater than for this period in 1970. Not only did the budget remain balanced, but state income continued to exceed expenditure.

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